The Pastor

FEBRUARY, 1956

A Theologian
Amidst Controversy
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The Pastor

DEDICATED TO THE MINISTER'S WORKSHOP

FEBRUARY,

• VOLUMI

• NUMBE

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THE COVER: A drawing of Nels F. S. Ferré made for THE PASTOR by J. Burnard Wiley, Nashville, Tennessee. See "The Theology of Nels Ferré," by William Hordern, page 10.

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THE PASTOR published monthly except August, at 815 Demonbreun Street, Nashville, The Methodist Publishing House. Address all communications to 810 Broadway, Nashville subscription price, $1.25 per year; single copies, 20 cents each. Entered as second-class Mail Nashville, Tenn.

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Your Right to Say It

ERTY OF THOUGHT IS THE LIGHT OF THE SOUL"—Voltaire

Learn from A.A.

G. H. Gehrmann, in "Help for lem Drinker" [Nov., 1955, p. 19], dvises clergymen not to oversim- difficulties of alcoholics and not tical of the approach used by Al- Anonymous.

er, he tends to oversimplify the roblem and to be critical of the approach. . . . He reminds us ple will always drink, that alco- a disease rather than a defect of power, and that while it is true lcoholic would not be in his plight d never taken his first drink, the ains that he has done so.

will combat alcoholism through on as well as through rehabilita- y have responsibility for the char- ication of many young people, and w that the need for rehabilitation reatly reduced if the number of can be reduced.

lcoholism is a disease is true, but ease curiously involved in psychic Pneumonia is also a disease, but ular power of the will is required us don overcoats in freezing The riddle alcoholics pose for us ney persist in exposing themselves weakness even when they recog- a disease to which they are prone. have attended a number of A.A. and I have observed that men program" talk more bluntly to (neophytes) about laying off mpletely than do many clergy- reover, there is a discernible trend m the tolerant attitude toward nking which used to dismay tem- people. Today there are Alcoholics us under twenty whose testi- attle the teeth of the older, case- members and have them think- prevention as well as cure.

men can learn much from A.A. ew Testament practices largely d by churches. In A.A., the re- re a redeeming fellowship. Com- nesty is expected, an honesty mbines humility and humor. Con- a reciprocal affair. Evangelism is personal witness. Missionary ef- sts not in handing our money but g help to a man or woman in the need. . . .

WESLEY D. OSBORNE
Methodist Church
N. Y.

tions Naive

The article . . . is no credit either nagazine or editorial judgment. cle should be carefully analyzed nt. The doctor assumed that pas- far more ignorant than they are e problem of alcohol. He empha- ure to accept alcoholism as a disease which shows that he is in the thinking grooves of the anti-prohibition era.

I note that he recommends the literature of the moderation school and that his point of view is what one would expect from an employee of the du Ponts who were chief leaders in the anti-prohibition movement.

The suggestions he makes are utterly naive to anyone who knows the ABC's of helping alcoholics. I do not criticize his constructive suggestions but they are so ordinary that one wonders if he knows much about the problem.

Any careful reading of the article certainly will disclose that he would do nothing to prevent the increase in sale of alcoholic beverages or legislative restriction thereof. His article is the stereotype of all moderationists and is exactly the type of article that the liquor interests distribute freely and get published wherever they can.

I am surprised that the editors of THE PASTOR would accept the article on the basis of merit alone, to say nothing of the point of view which it expresses. . . .

G. LEMUEL FENN
First Methodist Church
Tulsa, Okla.

Disappointed with Article

EDITOR: . . . Dr. Gehrmann makes statements of "facts" which some of us are not willing to accept. . . . For example, his unequivocal statements that "Efforts to stop the manufacture and sale of alcoholic beverages have been tried and proven a miserable failure . . . During the era of national prohibition, anyone could buy any quantity of liquor he wanted"; or "Thousands of people began to drink who never had the desire before. . . ."

He implies that our present bootlegging and gangsterism had their origin in national prohibition. He says, "These being the facts, and they are," which statement indicates that he either did not live during the period; that he has not studied all of the evidence; or that he has accepted a generally held belief concerning the era under consideration, without first making the investigation he should make. . . .

Be these things as they may, there is an area of thinking evidenced in Dr. Gehrmann's article which seems to be out of accord with general practice in the field of medicine. Dr. Gehrmann states that "No disease has ever been cured until through study and research we have come to understand the cause and with this knowledge, institute proper means of cure or relief." It is significant, for all practical purposes, that the Doctor has left out an important word, *"prevention."* Certainly he must be familiar with "preventive medicine," and there is little in his article which relates itself to this subject.

Recently, it will be recalled, a certain minister was reported to have refused to receive treatment for tuberculosis. Preventive medicine stepped in and he was required to undergo treatment. We believe this was the right approach to the situation, so that he would no longer carry or spread the disease. Not only the cure of disease, but the prevention of disease was involved.

Personally, we are willing to accept the theory that the chronic alcoholic is a sick —a diseased—person. He is in need of all of the sympathy and understanding we can show. I am not, however, willing to accept Dr. Gehrmann's conclusion that "There is no religion or law strong enough to control this desire" to drink alcoholic liquors. Neither am I willing to think that we need to deal with his problem only after he becomes an alcoholic. . . .

A study of the disease, alcoholism, reveals the fact that alcohol is the major cause. I can see little or no hope for elimination of the "disease" until we are realistically willing to do something about *prevention.* . . .

HOMER C. CRISMAN
First Methodist Church
Cheyenne, Wyo.

Challenges Statements

EDITOR: . . . To see such parroting of standard wet propaganda is nothing short of tragic in a Methodist publication. I wish to challenge some of Dr. Gehrmann's "facts."

He states that "Efforts to stop the manufacture and sale of alcoholic beverages have been proven a miserable faliure. . . ." Pages of statistics could be quoted to refute this statement, but one question should suffice: If prohibition was such a complete failure, why did the liquor interests fight so hard and expensively to get it repealed? . . . May I suggest to Dr. Gehrmann that he read *Should Prohibition Return?* by Cutten [Fleming H. Revell, $1.75], and also *Then and Now,* by Deets Pickett [School & College Service, $1.08].

Another statement, "Bootlegging and gangsterism flourished [during prohibition], and when prohibition ended, these groups turned their attention to *other* illegal methods of making easy money. . . ." (italics added) A statement by Robert Barry of the National Distillers Products, Inc., in 1941 says that there was about one gallon of bootleg liquor consumed in the United States to every three gallons of legal liquor.

One of the main arguments used by the liquor interests to get federal taxes on liquor lowered is that it would reduce the incentive for bootlegging. For the past several years, the federal revenue agents have been seizing three times as many stills as during any comparable period of prohibition days. Perhaps enforcement was weak, but prohibition was effective.

I have no quarrel with Dr. Gehrmann's statement that alcoholism is a disease. And yet, he himself does not treat the problem like other diseases. . . .

We have isolated the germ: it is alcohol, taken orally in liquids known as wines,

(*Continued on next page*)

beers, and liquors. Should not the medical profession, which seems to be so interested in the disease of alcoholism, be most eager to eradicate the germ which causes it, through some form of effective and well-informed prohibition?

DONALD L. FRANCIS
the Methodist Church
Algoma, Wis.

Prohibition Not a Failure

EDITOR: I think I would award first prize for wild and irresponsible statements of the year 1955 to G. H. Gehrmann, author of the article on "Help for the Problem Drinker. . . ."

On a local scale, if prohibitory laws are ineffective, how does it happen that year after year more communities go dry in local-option elections than those which go wet?

LYNDON B. PHIFER
Nashville, Tenn.

Drinking Can Be Stopped

EDITOR: . . . In spite of what Dr. Gehrmann says:

1. Drinking alcoholic beverage is a sinful habit. It is also a foolish habit that intelligent Christians cannot condone.

2. There are not seventy million drinkers in America, and if there were seventy times seventy million, it would not be right.

3. Drinking can be stopped: (a) If preachers will preach against it. (b) If nominating committees will leave even the casual drinkers off the official boards of our churches. (c) If an ardent educational program is waged to show the harmful effects of beer and whisky. (d) If the church believes in the power of the Holy Spirit.

If what Dr. Gehrmann has given us should become the basis for our dealing with alcohol in our nation we are lost, world without end. For God's sake, give us a program by which we can defeat alcohol—not one to encourage it.

JOHN RUTLAND
Woodlawn Methodist Church
Birmingham, Ala.

Suggests Workshops

EDITOR: Thanks for your November article, "More Stately Towers," by Thomas H. Marsh. I have just come through a one-week workshop on religious radio and television, sponsored by the General Extension Division of Florida at the University of Florida in Gainesville.

I want to commend the work of Rudy Bretz, TV authority, Charlie Schmitz of the Broadcasting and Film Commission of the National Council, and our own Bill Meadows of the Methodist Radio and Film Commission.

Let me suggest that Methodist conferences around the country will do well to invite Bill Meadows to their pastors' schools to sharpen up their thinking and their techniques when offered some radio or TV time. Clear-headed use of radio and TV leads also to more effective preparation of Sunday worship services in local churches.

DAVID A. DENSLOW
First Methodist Church
High Springs, Fla.

Favors Overhauling

EDITOR: I'd like to say a real, man-sized "Amen" to the article by Emory Stevens Bucke [Dec., p. 7] entitled "'Holy Rollers-Out' Need an Overhauling." I have felt for years that this system needed a real overhauling. I feel that it is too much to expect that a group, any group, in Nashville or other "ville," could tell all the ministers of Methodism, including the bishops and district superintendents, just how every church should be operated, under their pattern.

My file Number 13 is constantly filled with high-priced literature telling me just how to operate. My two churches are as different as my own four children are. Their background is different, as are their surroundings and their special needs. I have always believed that any minister should have sufficient initiative to plan and carry out a program suited to the different churches on his charge, and he will do that if he reads, prays, and keeps abreast of the times. So, again, a very hearty "Amen" to Dr. Bucke's article.

E. L. COCHRAN
Adams-Filley Charge
Adams, Nebr.

Faith Enlightens Reason

EDITOR: Thanks for Dr. Christie's evaluation of Walter Bundy's latest book [Nov., 1955, p. 46]. I too agree that from the standpoint of literary research and criticism Bundy has done some excellent work.

However, when I read Dr. Christie's evaluation I was led to read again for myself the article on "Protestantism and the Bible" by William G. Chanter in *Protestantism: A Symposium*, published by the Methodist Commission on Ministerial Training in 1944 (o.p.). I suggest that this chapter would be most inspiring reading for any of us in connection with reading any work devoted entirely to the literary criticism of the Bible.

I quote from two paragraphs of Chanter's article: "The very essence of the relation of Protestantism to the Bible is in this insistence that it contains the word of God for those who come to it in faith. The purely intellectual approach can never know the truth that is in the Bible. The truth does more than inform the mind, for it liberates the soul. The story of the Last Supper can be read for the purpose of tracing the growth of Christian tradition or of getting at the historical origins of a great church rite, and such study has its place and an honorable place. But unless the story is read with kindled and reverent imagination, with a sense of the holy grandeur of what is read, with a gathering wonder of appreciation—unless, in a word, it is read with faith, there cannot be that living contact with the Lor by which he enters into life and ma things new. And, contrariwise, tha thing is happening all the time t who read aright. . . .

". . . Faith needs the help of scho but how feeble a thing scholarship i out the aid of faith!"

J. O. HOCHST
Richland Chapel Methodist Chur
Converse, Ind.

A Matter of Justice

EDITOR: I was astonished to read i November issue the "Monday M message of my friend Emory Bucke regarding the matter of g full ministerial status to women. perchance, having an unusually blu day? . . .

After stating, "There is little logi gument against granting women th rights as those given to men enter ministry," he admits that "it is a fear prompts our opposition." He then g to raise serious questions about th tives of the Woman's Division of C Service and to suggest that their sp ship in this issue is a move for p power, an attempt to be "a church a church."

Has Dr. Bucke forgotten how this was treated at the last two Genera ferences? In 1948 it came up at 10 the last evening with very limited in 1952 in the closing moments of t day with virtually none. In both c was treated by a weary Conference as a joke. Yet to many thousands of very few of whom wish personally ministers, it is neither a joke nor cidental matter, but one of elemental tian justice.

As long as an element of sex disc tion persists in the basic structure of odism, this like race discrimination quire persistent challenge. And Woman's Division of Christian wishes to give it dignified, long-ran sideration which leads to the submi many memorials on the subject, wh

If Dr. Bucke will examine the p of the Woman's Division for 1956-1 will discover that the topic for No is "Women and the Church—Throu Centuries." The informative progra terial deals in the contemporary sce women in the World Council of Ch in the National Council of Churches policy-making boards of the church, reference to the ordination of wom

This factual material is written animus and with no suggestion of a cal maneuver. Is there any reaso those who comprise half the mem of the church should not examin own status within it and express the victions in memorials if they so de

I see no evidence that large num women are likely to apply for admis annual conferences. What I do se gether too much evidence of is a larg ber of rural churches being closed of enough men to serve them.

When persons are unsuited to th istry, there are already provisions Discipline (paragraphs 341-48 and

e them. I therefore do not believe dire consequences so often pre- ill occur when women are given y status.

that as it may, let the matter be n its merits, and not with slurs otives of the Woman's Division of Service, or with pseudo-facetious s to "First Church, East Cupcake," omplimentary references to Mar- ırichsen and myself which obscure issues regarding other women ımes are less familiar, but whose vice is great.

GEORGIA HARKNESS
School of Religion
ey, Calif.

de or the Other

It was quite a surprise to me member (its president) of the t Federation for Social Action l) giving his views of *Method- e in the World Order Movement* tober issue of THE PASTOR.

s to me that a person who insists ıaining a member of such an or- ı should get his own house in ore having anything to say about of Methodism in any world order t or in anything else.

ot now thinking about whether odist Federation for Social Action l) is all that it has been accused I am thinking, however, of the attitude of this organization con- he feelings and pronouncements eneral Conference of our church o the organization.

o bad that ministers, of whatever rder, who do not respect the offi- ouncements and polity of their ıd who insist upon having rela- with organizations and move- ıt are not in harmony with our e not in some way "located." uld be on one side or the other. we do have an official Board of ıd Economic Relations in The Church. . . .

ROBERT A. ROSE
Methodist Church
, Va.

/e Retreat?

I have just completed reading ng Communion in an Altar-Cen- ırch" [Nov., p. 24] and it leaves of heart and disturbed in spirit; e we have a beautiful altar-cen- rch building, but what we really e is a God-centered church, for last article on liturgics has been ıe people still remain the church. ı tell the Rev. Mr. William Esler at I don't want to be an Episcopal d called me to be a Methodist I want to preach the Word con- appealingly, prophetically, evan- We want our services beautiful atic. We use robes, candles, and a al.

st we have all this mumbo-jumbo stle side" and a "Gospel side," a and a "throne" to worship God in simplicity and truth? Why "at no time will he [minister] lead the congregation in an expression of praise to God with his back to the altar"? Is this pile of masonry more sacred than the relationship of pastor and people, where Christ has promised he will be in the midst of us? . . .

And why, after twenty years of freedom, must we return to the Apostle's Creed, for which we must constantly apologize and explain away to any intelligent worshiper?

Ought not Christianity move forward into new modes of worship relevant to the world in which we live, rather than retreat into the medieval forms of bygone centuries?

THOMAS ROY PENDELL
Wesley Methodist Church
San Diego, Calif.

A Great Help

EDITOR: I wanted to express my appreciation for the fine article, "Celebrating Communion in an Altar Centered Church" [Nov., p. 24]. This is an example of the fine answers you give to very practical problems facing the minister each day. It has been a great help to me as I have come to this church which is altar centered.

W. C. LINK
Glendale Methodist Church
Nashville, Tenn.

Wants Positive Answers

EDITOR: As you stated in your October editorial, the action of the trustees of Junaluska is to be deplored. The truth should be given a chance to prove itself.

However, your diagnosis of the problem appears to miss the point. The real meaning of this and similar incidents is that the fundamentalists are winning more and more battles in the theological field, and that men like Nels Ferré are rapidly being pushed out of the picture. These victories for the literalists also threaten the type of liberalism which is the basic theological emphasis in The Methodist Church.

The thing that is happening in The Methodist Church is the same thing that is happening all over Christendom. . . .

The philosophy of our leaders to "keep the waters smooth," as you expressed it, arises because our leaders do not have a positive answer to literalism. We have uncovered a lot of facts about the Bible as to who wrote it and why, but we seem to be unable to come forth with anything positive to counter the absoluteness of the literalist.

The confusion over the Christian hope in the World Council of Churches is a case in point. . . .

We need a new approach. We need to study the doctrines of the fathers of the church with an effort toward seeing why they believed as they did, and humbly ask God whether or not he would have us place our emphasis on these doctrines, measuring everything in the light of them. In this way we could avoid on the one hand the literalistic tendency to believe something because we are supposed to believe it, and the often cynical tendency on the other hand to discard a doctrine because it has been proved false in the light of the latest biblical criticism.

Possibly we should start with the premise that the doctrines as found in the Methodist Articles of Religion are true and study the fruits of criticism in the light of these doctrines. If the facts contradict each other let us take a second look at our critical study. . . .

Emil Brunner believes that no theology is complete without a Second Coming. Why does he believe that, and why have Christians through the years believed it? Let us get some positive answers to these questions. Without an approach of this sort we are liable to be overwhelmed by the fundamentalists and their often grotesque theology.

DONALD E. CROLL
West Mathews Charge
Mobjack, Va.

A Complete Service

EDITOR: I was very much interested in Leroy M. Whitney's article, "Interwoven Communion Ritual," in the October issue of THE PASTOR, since I am always eager to find ways to enrich the Communion service and make it more meaningful to the people. . . .

But I was amazed that the author has apparently never read the fine print preceding our Communion Ritual. It tells us very clearly that "the following Order has been prepared to take the place of the regular order of morning worship" (*The Methodist Hymnal*, p. 523).

Why should we go to the trouble of trying to improvise, interweave, and recreate a service of our own when we have such a rich service already developed and proven through centuries of use? "The idea, which should have been obvious before," is not to trim and squeeze the ritual to make it fit some other pattern, but rather to *use* the ritual for what it is: a complete service of worship.

In spite of its apparent length, the full ritual and communion (of course omitting some of the alternative material) can be followed within the limits of an hour's service, if it is deemed necessary to regulate worship so strictly. . . .

ERNEST H. JONES
Asbury Methodist Church
Columbus, Ind.

Let's Try for Humility

EDITOR: Again, out of the mouth of THE PASTOR come pearls of wisdom and rare insight. On page 33 of the November issue (which is very fine in all its details, by the way) you quote J. W. E. Bowen's article in *The Central Advocate*, "See What I Did." Wonderful!

Humility, the absence of which is a cardinal sin in a minister of Jesus Christ, is a rare commodity among us. How true ring the words of [Bishop] Bowen every minister knows—yet we continually seek to remove the sliver from others—even I.

Can we not add a bit of the character of our Master to our being and create a much needed fellowship and love among us? Can't we, in the ministry, cut out competition between us? In His Name, let's try.

JANS J. VANDER GRAFF
Trinity Church
Richland Center, Wis.

Ministry to the Homebound

It may be that the church can give expression to its most creative genius in the way it ministers to the one million persons who are today confined to their homes.

By C. A. BOWEN

ALL OF US know this man. He may live close by. Call him Jim Masidon. He has not been out of the house more than a few times in the last ten years. He can take care of his needs in some ways, but the family must look after him.

He has not learned to do any work in the home. He has not been shown how to develop interests that could make life more bearable. His confinement has affected his outlook on life and made him a problem to those who try to help him.

Jim Masidon, your neighbor and mine, is one of some one million homebound persons with similar problems who live in our country. A homebound person is one who is prevented from leaving home with any degree of regularity. He cannot move about among his friends and neighbors. He cannot engage in any work on the outside and may not be able to do anything to make a livelihood at home.

In many cases Jim (and those like him) does not join in any fellowship of the things of the mind and spirit. While the windows and doors of his home are wide open, Jim may feel that he is under a kind of sentence to look out upon life as if through the bars of a prison cell.

In a report[1] made to Congress last February it was stated that America has about one million homebound persons who are not receiving the services of hospitals. About six hundred thousand of these live in urban communities.

"In 1951 about one-half of the housebound recipients were 55 years of age or older," the report said. "The five most frequent major impairments for the housebound group were cerebral paralysis, arthritis, hypertension with heart disease, mental deficiency, and arteriosclerotic heart disease." Blindness, disability caused by accidents, and the infirmities of advanced age were also mentioned.

I have not attempted to give details concerning where Jim Masidon lives or how old he is or how disabled or how much public assistance he receives. Jim is our neighbor. He presents to the church a field of social action and spiritual ministry.

Their Number Increasing

The church is working in this field. The man of God and his helpers know about Jim. They keep in touch with him. They stimulate and guide members of the church to help in ministering to his needs and those of his family. The Goodwill Industries, for instance, give important help.

Other agencies to which the church is related work in this area. Many churches are developing programs intended to help meet Jim's need for spiritual resources, fellowship, and ways of expressing himself along the lines of his interests.

The pastor and his people look upon the homebound with deep concern. They are providing a ministry to Jim and his fellows. Yet it may not be amiss for all of us to turn our attention to what is happening to the homebound and its meaning for us.

The number of homebound is increasing. We have found ways of patching up the human body when it has been all but fragmented by some accident and making it possible for the victim to continue to live. We have learned some of the secrets of prolonging life. People are living longer. Many of them spend the last years in confinement. On the other hand, more people are bringing upon themselves attacks that take them close to the grave and then sentence them to long periods of inactivity.

This is an age in which people are moving further over the earth at a faster rate of speed than ever before. More of us are in motion, going s where. What does this situation to the homebound? Does it not a the fact that he cannot move abo freedom? While others move fa fast, he must move very slowly a small distance, if at all. The situ makes for a sense of frustration an prisonment.

These are a few of the factors indicate the critical nature of the s tion, and the need to continually a it and make plans to deal with it

The pastor and those who work him in the local church face nee every side that run far ahead of power to meet them. It is necessa construct, maintain, and contin revise a hierarchy of ministries. place on such a list should servi the homebound occupy? That wil pend upon the situation, and our kn edge of it.

How many homebound person members of our constituency? Wh their condition—bedfast, chairb housebound, helpless? How doe family feel about its homebound how well is it serving them? Wha the immediate needs? The long needs? We find the answers to tions like these when we study situation and keep our informatio to-date. A realistic program of s will be based upon such a proced

Not long ago one community be concerned about its cerebral pa At first it seemed that no pr existed and that such an inquiry be foolish. But more than two hu child victims were located in a c one hundred thousand populati also came to light that the pare these children were in critical n help. The information gained m possible to launch and operate nificant program of service in thi

Not the Pastor Alone

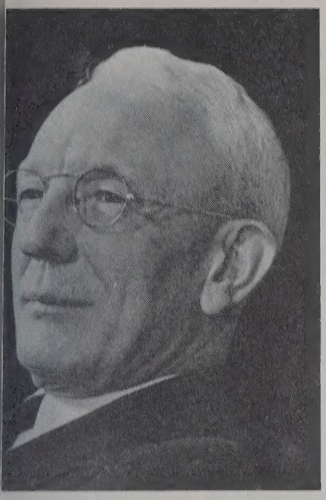
The pastor cannot provide this istry alone. Neither can he and a ful of his church members do themselves. The scope and difficu this task demands the skilfully ized and guided efforts of a consid number of people.

Here is a ministry into which of us can pour our best and mos tained efforts to put the Ch gospel into action. This does not sarily mean that we are to give w any thought of self-giving by whom we help. There is much th homebound can do.

An alert church may allot to persons the job of making tele calls about some approaching event. In another situation one shut-ins may render this service. is something creative about the

[1] *Study of the Homebound*, a study of programs for homebound physically handicapped individuals prepared for the U. S. Secretary of Health, Education, and Welfare by the Office of Vocational Rehabilitation and other agencies.

C. A. BOWEN, *writer and editor, was formerly executive secretary of the Editorial Division, Methodist Board of Education, Nashville, Tenn.*



or and people which enables picture needs and find out ways giving help and using the ca- of those who are included in istry.

der to be more specific I shall some of the situations in which sidon finds himself, and also the ney reveal.

nsider first those whose disabili- extensive, possibly permanent. category are the paralyzed and endered all but helpless due to rm of bodily or personality fail- en there are the crippled, deaf, id.

are homebound because they come incapable of meeting the s of life in anything like a way. Their disabilities are and in many cases may be ex- to continue over the years and l death. Here is a field in which cialist has work to do. At least ation calls for someone who has ined to work both with sufferer se who deal with him in the

times unimaginative, poorly and loosely guided helpers— er how committed and enthu- can make serious errors in a of this kind. These shut-ins ost the resources of the Chris- th. As a rule the pastor is the t prepared to counsel and help, encourage and guide the home service which it is called upon

must keep in mind also the who has been hurled from an ife into the experience of con- t. Some friend of ours breaks r suffers from a severe case of a. Members of the family feel ey have a rebel on their hands. y laugh at this, but it is no g matter with the patient.

It is a trying experience to pass suddenly from strenuous activity to inactivity, particularly when there is a possibility of long confinement. Such a person is in need of the support of his fellow members of the Christian fellowship. His pastor and friends in the church can mean much to him now.

Far be it from me to suggest to pastors what might be done. They have records of effective experience in this service. Again and again such a ministry has brought an individual through a severe crisis and saved a home from defeat and tragedy.

When I was a young man, one of my best friends wore a tiny gold band on one of his fingers. For years nothing was said about it. It seemed to be one of those close secrets too sacred to share. Then one day the story was told. During his later youth he had passed through a dangerous and prolonged illness with typhoid fever. It seemed to be nothing short of a miracle that death had been driven away.

Through a long and trying convalescence there was time to think. A pastor brought him the sacrament of Communion and shared his robust faith. Unknown to the one who had counseled him, the patient made a full commitment of his life to God. Through life the tiny gold band was worn as a reminder of a solemn vow.

During a time of confinement an effective ministry can lead to deep commitments to the guidance of divine love. What had happened with this friend was the work of God. At the same time it was the fruit of the understanding help and "thinking love" of a Christian skilled in the ministry to the homebound. In this case, as in all others, the Communion service was of great importance.

3. Jim Masidon may be completely, perhaps permanently, disabled. Or he may have come suddenly into confinement. Other conditions may be examined. Frequently the homebound person is in a situation where he might free himself and open the doors of his prison if shown how to use the power of God.

Someone has been stricken with a heart condition which is most serious, but not beyond some degree of healing. Much depends on how the restless spirit, along with the fast-pounding pulse and abnormal blood pressure, can be stilled by the divine presence mediated by some man of God. Pastors can testify that such has happened to patients afflicted with various maladies that threatened to close the prison doors permanently upon the sufferer.

In such cases prison doors open most easily from the inside. The power of God can liberate such a life and help him in the course of time to walk as a free man back into the world of action.

4. Look at one other situation in which many a Jim Masidon finds himself. He has grown old, very old. Some think that we may be giving too much attention to the critical transitions of childhood and youth and not enough to those of our friends of later years.

Just as changes in vision lead the oculist to change our lenses, so must our outlook upon life be adjusted and corrected. That old 1900 model spiritual experience remains valid in memory, but today it takes a 1956 model for one to cope with the exigencies which must be faced on the road of life. Our ways of believing and living must be dynamic and changing. The aged have radical adjustments to make, and at a time of life when changes of any kind are especially difficult.

Time to Face Forward

We can point out to our homebound friends the joys of the harvesttime. Theirs is not the time to complain over impaired abilities and restricted movements. Theirs is the time to celebrate the fruition of hopes and struggles, faith and endurance. This is not the time to look forward to being placed "on the shelf." It is the chance to become an ever more vital part of the Christian fellowship. This is the point in life to "face forward" toward the endless movements of God's creation.

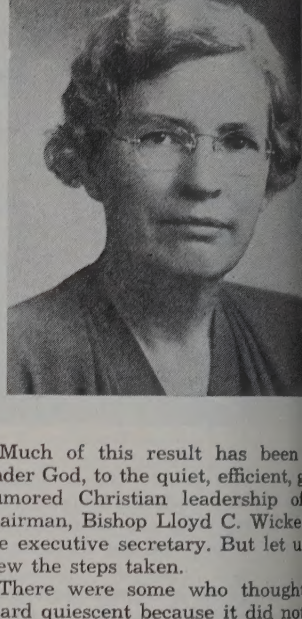
It may be that the ministry of pastor and church give expression to their most creative genius in their ministry to the homebound. How often has the love of God broken forth into one of its most glowing forms when those who proclaim and live the Christian gospel undertake such a ministry!

Though hurled into stunning confinement, Jim Masidon may be stilled and steadied and put on the road to recovery when he discovers that he has not drifted beyond the love and power of God and the devotion of his people. Or when those long and trying latter days come, and the relentless calendar looms large, a closely knit Christian fellowship may hold Jim well within the warm life stream of those who today form "the body of Christ," so that existence remains vital and full of meaning.

Could the pastor and his church give themselves to a ministry closer to the center of the Christian gospel than this? More sorely needed in this modern age? More appropriate to the basic genius of the fellowship of the saints? More fully endued with the divine spirit?

There may be a service to be placed higher on the scale than our ministry to the homebound, but it would be hard to find.

Achievement in Christian Unity



A member of the Board of Social and Economic Relations discusses the board's accomplishments in its four years of existence.

By GEORGIA HARKNESS

THIS IS not an article on the ecumenical movement. It is about something that has happened, and is happening, within Methodism—and in an area in which unity is harder to achieve than in most aspects of the world church. It is about the youngest member of the Methodist official family —the Board of Social and Economic Relations.

By unity I do not mean uniformity. The most fruitful unity is that which emerges within diversity. Unity means neither a suppression of individual freedom nor a complacent acquiescence for the sake of "keeping the peace." The only kind of true Christian unity is "the unity of the Spirit in the bond of peace."

Emerged Amid Tensions

No informed Methodist needs to be reminded of the tensions within which the Board of Social and Economic Relations came into being at the General Conference of 1952. Bishop Paul B. Kern in the masterful Episcopal Address had thrilled the delegates with the words:

"Early Methodism stood in the center of a swirling century of revolution and preached alike its gospel of personal regeneration and social reform. . . . This social concern is in our bloodstream."

Yet throughout the General Conference, and throughout Methodism, there were rumblings of discontent. The unofficial Methodist Federation for Social Action, always under fire from some quarters, no longer held the place of confidence it once had, and on the basis of connection with it a widely circulated booklet entitled, *Is There a Pink Fringe in the Methodist Church?* had attempted to pin labels on some of the church's ablest and most devoted leaders. This aroused the ire of those who knew such charges to be false.

But, in turn, opinions about the Federation ranged from warm support through skeptical allegiance to angry repudiation and attack. No one who was present on the afternoon when the issue was debated will soon forget the heat with which the Federation was "spanked" by being told to change its name and to remove itself from the Methodist building in New York.

Without such emotion, but with a good deal of doubt as to its possible efficacy, the official Board of Social and Economic Relations was voted into existence. Although the decision to create it was the product of long and careful study by a committee established in 1948, not a few seemed to suspect that it was being set up simply as an excuse for quashing the unofficial Federation.

Others were more hopeful, but in an "I believe; help thou mine unbelief" frame of mind doubted that it could accomplish much in the face of such diversity of social and economic opinion. Doubtless still others saw in it great possibilities.

What, then, has it accomplished as its first quadrennium of existence draws to a close?

Members Drawn Together

As one who was privileged to be named a member of this board, I can say that it has given an amazing demonstration of the power of the Gospel to draw together disparate personalities, and hence to undergird patient search for common ground within differing social views. As a result, the accomplishments of the board have not been spectacular but of solid worth.

Much of this result has been under God, to the quiet, efficient, humored Christian leadership o chairman, Bishop Lloyd C. Wicke the executive secretary. But let u view the steps taken.

There were some who though board quiescent because it did no mediately begin to make pronou ments! First, however, a constit and by-laws had to be written adopted. Though General Confe had outlined the fields of action, had to be a framework for acting. particularly in view of the vol nature of this territory, nothing be left to chance.

Some wanted to give the exec secretary a great deal of free others very little. Some wante leave the door open wide for that biguous term *social;* others were restricting the work of the boa "religious" issues. The first c could get the board into trouble, the second could silence its voice agreement had to be reached. A *was* reached!

The next step was to find the executive secretary. There was dearth of possibilities. To screen qualifications of the many able pe who applied, or who were propose others, was no small task. It was with great care by Bishop Wicke the executive committee, and the c fell on A. Dudley Ward.

With early family connections i labor movement and with profess experience not only as a Methodist ister but as an accountant, teach economics, research director, edito staff member of the Department o Church and Economic Life for the tional Council of Churches, A. Du Ward has unusual fitness for the tion. But perhaps his greatest ass a friendly democracy of spirit and kind of patience that lets those o

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GEORGIA HARKNESS *is professor of Applied Theology at Pacific School of Theology, Berkeley, Calif., and author of* Foundations of Christian Knowledge *(Abingdon Press, 1955).*

pinions speak until, sometimes own surprise, they find themgreeing!

was appointed to this position May 5-6, 1953, meeting of the o begin his work immediately abor Day at an office to be at 740 Rush Street, Chicago, Since then its activities have forward with quiet dispatch.

ıte Resource Materials

mandate given the board by Conference, as one may see sulting paragraph 1556 of the ne, is to make available to the membership resource materials field of social and economic s, to give local church groups tion and guidance, to establish projects for Methodist youth, general to work with other s of the church to stimulate n social action and thinking.

ursuance of these objectives, ıan 275,000 copies of the Social ı an attractive format have been ted, and it is now available in languages—English, German, ı, and Spanish. The executive y has traveled widely and has or conducted seminars at many conferences and other church ngs.

he annual conference level, of Social and Economic Relaave now been established in five conferences, and as pro- the Discipline, paragraph 1559, ds of local Methodist churches ve committees in this field. Obthese vary widely in effectiveıt a beginning has been made. romote greater usefulness of roups, a national conference of en and officers of Annual and tional Boards of Social and ic Relations was held in Evansnois, February 1-4, 1955. A 147eport was issued entitled, *A of Social and Economic Rela- What It Is, What It Does, How cs.* No one who wants to know onder any longer! (This report able from the board office at 60 see review, Jan., p. 39.)

ng the board's more conspicuous , several are noteworthy. The own of these is the production 27 minute, 16mm film on civil s, *The Sound of a Stone.* In c and moving fashion it makes what happens in a community harges of communism, or other alk, are bandied about. Copies ilable from The Methodist Pubhouse serving your area in color (rental, $10.50) or black ite (rental, $6.00).

This film has been widely distributed not only within Methodism, but other denominational circles and nonchurch groups. While it was produced by the Centron Corporation of Lawrence, Kansas, the board's decision to produce it, and the step-by-step decisions as to what should go into it, were an achievement in Christian unity.

A second major enterprise, now in its last stages of production, is a Social Action Primer, *The Modern Samaritan: A Handbook on Christian Social Action* (35 cents), of about seventy-five pages. It surveys the biblical and theological foundations of Christian social action, points out the more significant problems and opportunities in political, economic, racial, and other social issues, and gives techniques for dealing with them. It already holds promise of wide usefulness.

The board has not attempted to rush into print over every social question. However, in May, 1954, it adopted and published *A Message on Vital Issues,* dealing with major economic problems, racial and ethnic tensions, the Christian in his vocation, communism and civil liberties. The brief statement on civil liberties was followed at the next meeting, in January, 1955, with a more detailed elaboration of the critical issues involved. Here once more, after patient discussion, our minds converged.

Agree on Race Issue

Has any agreement been reached on the disputed race question? Yes, to a surprising degree. When the Supreme Court decision on the public schools made this a hot question, the board's first step was to issue in pamphlet form *The Methodist Church and Race,* as stated in paragraph 2027 of the Discipline.

On January 14, 1955, a carefully prepared statement, presented by the chairman of the Study Committee—an outstanding southern layman—was unanimously adopted. Its crucial sentences are these:

"We recommend to our Methodist people, clergy and laity alike:

"1. That the decision of the Supreme Court be accepted graciously and gracefully with the realization that this decision is but a confirmation of our own Church's position.

"2. That our people in their individual lives, in their church activities, and in their communities practice the conviction that no one should be discriminated against on the basis of race or color."

It was with a prayer of humble thankfulness to almighty God that the board came to a sufficient agreement to adopt this statement without a dissenting vote!

The board has taken steps not only to talk about, but to practice, racial equality. In conjunction with the National Conference of Methodist Youth it has for the past two summers sponsored an interracial work camp of Latin, Negro, and white Americans at San Antonio, Texas.

In co-operation with Bishops Charles W. Brashares and Matthew W. Clair, the board held an interracial conference in Chicago in March, 1955, to discuss changing cultural patterns, their effect on the life of the church, and modes of dealing with them. Attended by about 150 members of the Chicago and St. Louis (Central Jurisdiction) areas, it is already bearing fruit in changed attitudes and forward steps.

The latest development, which not only holds great possibilities of future usefulness but marks a substantial validation of the board's record to date, is the receiving of a grant of $25,000 from the Fund for the Republic, with full freedom in its use, for the holding of interracial conferences and the establishment of educational and social welfare projects in the field of race relations.

Among the functions assigned to the board by General Conference action was the establishment of service projects for Methodist youth. This has been carried out along two lines. One of these is the San Antonio work camps mentioned above. The other is the underwriting of scholarships to be used in the School for Ministers in Industry in the summer program of the Boston University School of Theology.

Much of the service of the board lies in the area of intangibles. It has cooperated with the ecumenical movement and with the other agencies of the church, particularly the Boards of World Peace and of Temperance, in numerous studies, work shops, and seminars. There is evident an abatement of tension, in the church as in society, and an upturn in confidence of the possibility of Christian social action. But "whose credit it is" only God knows, and it does not matter.

The point of this article is not to boast of achievement, but to say that there has developed within the board a fine fellowship for which *esprit de corps* is too pale a term. By trusting each other, we have found bases of agreement where agreement seemed at first impossible. Tensions have receded in the common task of "building up the Body of Christ," and God has enabled us to act together, not only as fellow Christians, but as friends. And that, I submit, is a major achievement in Christian unity.

Why Methodists Must Increase World Service Giving

A church that does not reach out to help others will die.

By HARRY O. RITTER

TO MAKE THE new quadrennium's goal for World Service on apportionment the same as for 1952-56 will be a step backward for The Methodist Church. If there is no forward movement, the spirit and the enthusiasm of the cause will be lost.

According to the *Christian Advocate* of October 20, 1955, "The Council on World Service and Finance has adopted tentatively a million-dollar-a-month goal ($12,000,000) for World Service on Apportionment for the four years, 1956-60. . . .

"The council heard World Service agencies propose work that would cost $14,500,000 a year from 1956-60." The council scaled down the requests by over 17 per cent, or some two and a half million dollars.

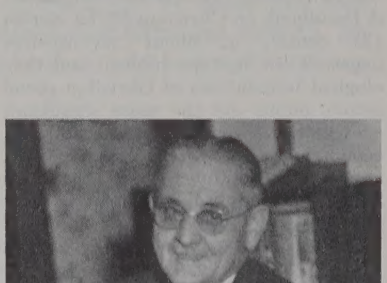
The ink had hardly dried on the *Christian Advocate* page before we heard cries like these: "Let us hold the present line in World Service giving;" "Let us take care of the local church first;" "It is just a softening up process as was done prior to 1952."

But if the Gospel is true, Methodists need to be "softened up" to greater sacrificial giving for our benevolent causes. Our hearts have been too hard and our ears too deaf.

Need to Be 'Softened Up'

Merton S. Rice used to tell the story of a man who desired to join his church. A friend warned him that if he joined Rice's church, they would "soak" him. The prospect interviewed Rice and asked, "Is it true that if I joined your church, you would soak me?" Rice answered, "That friend of yours is dead right. If you do not expect to be 'soaked' for Jesus Christ, then you had better seek membership in a church that makes no demands upon its members."

Methodists spend nearly four times as much to feed and keep their dogs as



they give to World Service. We own about 1,400,000 dogs, according to one statistician. At fifty cents a week, it amounts to $36,400,000 annually. And that is a conservative estimate.

We need to be "softened up" and "soaked" for Christ and the extension of his Kingdom. We should not consider a suggestion to increase our World Service giving as "sinister purposes of propaganda and softening up the membership." The amount of $14,500,000 annually for the 1956-60 quadrennium should be accepted as a bare minimum for a church as large and able a Methodist Church.

Why should we increase World ice giving? Because the Mace cry is more vocal today than eve needs are staggering!

Ralph E. Diffendorfer, in his 19 port as executive secretary of t vision of Foreign Missions, said: foreign mission work of the ch has come to the parting of the Either we are going to rise to t portunities that are before us to we are going to be moved increa upon the side-lines and other and agencies are coming forwar positive programs to meet the w needs, agencies and forces that w touch the deep spirit of life and the moral and spiritual longings people. We are confronting her now our place in the life of the ch in the next twenty-five years.

". . . part of the future is with own choice and that choice is whether or not we are adequate used as God's instruments in th in which the world is clamori something it does not now see an not yet hold within its grasp."

We must justify our mission redeeming, reconstructive agency world. Time is running out. We wait until every local church h adequate home ministry." We strive to meet the needs of the with the gospel of love, *now!*

Set the Example

Let us increase World Servic ing that we may set the exam other communions and bolste morale of those who are doin measurably more than we in portion to size and ability. Met ought to show the world that " our neighbors as ourselves" is n a catch phrase, but a living rea our lives and in the life of the c

Loving our neighbors as ou does not mean waiting until w all of the things we need and w

As of January, 1955, the Division of World Missions had 972 missi aries, assigned as follows:

Africa	237	Japan, Korea, P. I., Okinawa	
North Africa	23	India	
Europe	7	Pakistan	
China (Formosa, Hong Kong)	16	Latin America	
Southeast Asia			95

As of May, 1955, there were 497 active deaconesses and 15 home sionaries with approximately 1,500 full-time workers in the project the Woman's Division of Christian Service serving in this country the foreign field there were 536 missionaries serving in 28 count

—From *The Methodist Fact Book*, 195

HARRY O. RITTER *is superintendent of the Emporia (Kansas) District.*

including "an adequate minis-
nd giving our neighbors what-
left. It means giving *as much* neighbors as for ourselves. This nd gives validity to the fifty-
ea.

motto "I Am Third" should be he altar in every Methodist God is first, our neighbor and ourselves third.

should increase our World giving out of gratitude to God, has privileged us to be a part a rich, free, and enlightened We must increase World Serv-ing or we will be in danger of our lives and the life of the . "*. . . whoever would save his ll lose it; and whoever loses his my sake. . . will save it*" is still exorable tenet of our faith.

artist put on canvas his idea of itually dead church. It was a cathedral-like edifice of stone. ews were covered with plush ns and the furnishings reflected . In the narthex on one of the walls, directly in the fore-l, was a box which bore the in-on, "For Missions." The artist ed in a striking way that the was spiritually dead by painting er web over the slot in the box.

Out or Pass Out

church in Jerusalem became a ntered church and it died. There een many "Jerusalem churches." rbid that The Methodist Church become a "Jerusalem church." al should be "as much for others ourselves" and we should be tingly at it. A few churches lready reached that goal. Some es in other communions are pay-re for others than for themselves. ally is expansion or extinction, parish or world perish, reach out out. Through the centuries the ion of the Church, always at sacrifice, has meant more than ion, it has been its very salva-Whenever the Church has "pulled reins" and become self-centered, has set in.

ions, benevolences, and sacri-iving for others have been the eartbeat of the Church. When lent giving has dried up, the as stopped beating and spiritual has ensued. Where there is no vision the Church dies.

der to keep faith with its Savior, with missionaries who carry s gospel to all parts of the world t sacrifice, The Methodist Church climb higher in its giving to Service in the next quadren-nd to a figure that is worthy of eat Methodism.

Monday Morning

by emory stevens bucke

Social Creed Amendments

SO I SAID to this fellow who knocked me down and called me nice Christian names, "Say, I'm sorry about hurting your feelings with that column I wrote about not wanting the women to get full ministerial privileges; but believe me, I'm all for women! I had one of the best for a mother; and I sure do like being married. I wasn't objecting to women—I'm just worried about how The Reverend Mrs. Jones's husband will fit into our church as president of the Men's Aid and a member of the tenor section of the choir!

BUCKE

But let us turn from this to another area which will probably occupy some time at the forthcoming General Conference. It is the Methodist Social Creed (paragraph 2020, the Discipline), a document which has had the basic approval of Methodism since 1940. It has had few amendments.

Some amendments have been proposed in memorials to the 1956 General Conference. I am particularly interested in three of these which refer to section 9 of the creed (page 633, the Discipline).

The first amendment proposes this statement as a substitute for the first sentence: "We stand for the principle of the acquisition of all property by Christian processes, and stress the principle of stewardship in its use." The section now singles out private property only, and thus limits the concept of Christian stewardship. The memorial indicates that all property—corporate, public, and private—should be subject to Christian processes and stewardship.

This is an interesting observation which ought to be considered. Public ownership of property is a well-established principle and practice within a democratic nation. Ethical responsibilities that apply to private ownership surely should apply to public ownership. Power projects such as TVA must live with private industry and the measurement of ethical conduct does not change simply because the government owns it.

The second suggestion calls for a substitution for the last sentence of section 9 so that it will read, "We believe it to be verily true that human society ruled by Christian principles would bring to mankind the blessings of liberty, justice, and brotherhood." The petitioner believes that the sentence proposed is more specific than the one now used which limits the witness of the Christian to the democratic way of life. In other words, Christian principles should apply to all areas of human life regardless of political or economic affiliation.

Chances are that this proposal will get much attention. The issue will be clouded by a few souls of the extreme right or left, but sober thought ought to support the idea that Christianity is universal.

The Profit Motive Again

The third memorial has to do with a change made in section 9 by the 1952 General Conference when the 1948 statement on the subordination of the profit motive was deleted. The memorial to the 1956 conference suggests the following addition, "We believe that the service motive is essentially a Christlike attribute, and that it should be so exemplified in our economic processes as to stand approved and accepted as having transcendency, under God, over the profit motive."

The petitioners point out that the phrase dealing with the subordination of the profit motive was deleted in the closing hours of the 1952 General Conference and that this addition ought to be made to cover up that mistake. It is true that the action was adopted during the afternoon of the last day (May 6, 1952).

Chances are, however, that Charles C. Parlin, chairman of the committee presenting the substitute section 9, would dispute the assertion that this was done in haste. The committee on the State of the Church, responsible for preliminary consideration of the matter, had spent many hours in full and free debate.

Delegates to the conference accepted this substitution as a compromise which would salvage some of the Social Creed from those who had stormed San Francisco with full intention of annihilating any statement of concern for the social gospel.

It will be a good fight. How it will come out, with Henry Crane missing from this year's delegates, remains to be seen—and prayed about!

EMORY STEVENS BUCKE *is manager of the College Department of Abingdon Press.*

The Theology of Nels Ferré

After a critical study of the controversial theologian's books, the writer concludes that Ferre "has cut through the rationalizations and excuses by which a man persuades himself that he can be a Christian without living like one."

By WILLIAM HORDERN

FOR THE PAST fifteen years the Swedish born Nels F. S. Ferré has been recognized as one of America's leading theologians. D. W. Soper marvelled in 1953 that Ferré was the only theologian who was invited to lecture by both Unitarians and Nazarenes. In the mind of many he has combined the evangelical fervor of fundamentalism at its best with the critical honesty of liberalism at its best.

Last summer, however, he became a highly controversial figure when Methodist leaders in the Southeastern Jurisdiction cancelled an invitation to him to speak at Lake Junaluska. Since that time religious circles have been filled with claims and counterclaims about Ferré. For example, as I write I have before me a pamphlet with the title, "Nels F. S. Ferré Is a False Prophet."

Ferré came to America at the age of thirteen and worked his way to an education that led to teaching positions at Andover Newton and Vanderbilt. Since 1939 he has written thirteen books including popular, devotional, and technical theological works.[1] No matter how elemental a knowledge of theology a man may have, Ferré has some book that could be read with profit. As we turn to the published works of this man, what do we find that might explain the debate that rages around him?

An evangelical fervor breathes through Ferré's writings. Whether he is writing technical theology or popular essays, the preacher is never far from the surface. He writes always for a decision. His writing style is often difficult; for words flow from his pen in torrents and his metaphors, similes, parables, and illustrations have a way of mixing gloriously together.

In his technical work he often shows a weakness for the abstract and theoretical that causes him to get lost in the search for answers to the unanswerable. But despite these excursions into the incomprehensible, Ferré always finds his way back to practical questions and particularly to the problem of living the Christian life through the power of the Holy Spirit.

In an age when pessimism has become a fad for society in general and for theology in particular, Ferré is an unrepentant optimist. He is optimistic about the ability of man, under the power of God, to live the Christian life; he is optimistic about the possibility of improving and even (what a forgotten phrase!) "Christianizing society"; and he is optimistic about God's ability to conquer and win unto himself every soul. In the hands of Ferré the Christian message sounds again like "good news."

Love at the Center

Christian love, *agape*, is the center and spirit of Ferré's theology. All Christian doctrines are to be understood in the light of love. When we say that God is love we should never say "love and . . . ," he warns, for when we do we end up with something less than love. There is nothing sentimental about this understanding of love. It does not mean, for example, that God never punishes man, but it does mean that when God punishes he does not do so as the expression of justice or vengeance, but as a means to express love.

Love is the clue that enables us to see the underlying unity within the New Testament that shines through all

[1] Ferré's books are published by Harper & Brothers: *The Christian Faith*, $5.50; *Christian Faith and Higher Education*, $3.00; *The Christian Fellowship*, $2.50; *The Christian Understanding of God*, $3.75; *Christianity and Society*, $3.75; *Evil and the Christian Faith*, $2.50; *Faith and Reason*, $3.75; *Making Religion Real*, $2.00; *Pillars of Faith*, $1.75; *Return to Christianity*, $1.25; *Strengthening the Spiritual Life*, $1.00; *The Sun and the Umbrella*, $3.00; *Swedish Contributions to Modern Theology*, out of print.

WILLIAM HORDERN is professor of *Philosophy and Religion at Swarthmore College in Swarthmore, Pa., and author of* A Layman's Guide to Protestant Theology (*Macmillan Co., 1955*).

of the differences of expression or ology. Love alone can solve the lem of pain and evil in the world.

Love solves the dilemmas of eth living. It is definite enough to es the dangers of ethical relativism a has the power to motivate man to tion. It is flexible enough so th does not tie man down with lega rules and regulations that fail t justice to the particular needs o individual or a unique situa Finally, Ferré insists that it is love justice, that God wills to have C tians apply to society.

Ferré notes that Christian faith express itself within some syste thought. Unlike Barth, he does repudiate a philosophical expressio defense of the faith. But, like B Ferré recognizes that Christi often has expressed itself within strait jacket of an alien philosoph that ultimately the unique truth Christ is distorted or lost. He offe a solution the building of a whole losophy around the basic Chri principle of God as love.

Because God is personal love, he be known only through revelation can know an impersonal fact or t tion by taking the initiative and ploring to find it. But personality love can be known only when they veal themselves. Because God is and it is the nature of love to re itself, God reveals himself continu through various mediums. Alth God's revelation is not limited to J the true understanding of God as first comes through Jesus. It is on Christ that the full heights and de of God's love are to be seen.

On Divinity of Christ

One of the charges made when F was censored from the Junaluska gram was that he denies the div of Christ. *The Christian Centur* commenting upon the action (Aug 1955, p. 63), objected that no mo theologian has made the Incarn more central to his theology Ferré. What is the true situation?

Ferré insists that Jesus is *agape* in action. Jesus "both was taught Agape." He is the incarnat pression of God's deepest nature i history of man. In the Incarnation Creator and Lord of the universe tered into history and became ma our salvation. This is the climax God's work.

On the other hand, Jesus is fully completely human, bearing the w ness of the flesh and facing the ten tions of man. Christ is the Second son of the Trinity, eternally beg by the Father. The important thi not the goodness of Jesus' respon

t of God's initiative in seeking
rough Jesus.
performed his atoning work,
ıging of God and man together
forgiveness, not simply in his
ut in his whole life. The Resur-
proved that death could not
e eternal Christ. Surely this is
x enough for anyone! Nonethe-
ere are some other features that
give concern to many.
draws a sharp line between
is a historical person and the
Christ that was incarnate in
ıe Son was in Jesus but he was
han Jesus. Jesus, as a person,
t pre-exist for pre-existence
rob him of humanity.
ughout his works Ferré is
l about the doctrine of the sin-
s of Jesus. In some places he
says that sinlessness is a vague
nd that we do not have enough
ation to declare dogmatically
sus never sinned.
ad, Ferré emphasizes that we
w that in Jesus' life there was
r-all victory of *agape*. But he
nes goes further and states that
nal theology has made Jesus
and thereby denied his hu-
for "Our solidarity as men . . .
one part, based on our commu-
sin" (*The Sun and the Um-*
p. 27).
e human means actually at some
be over against God through
l. The Incarnation is thus God's
tation" of this sinful human na-
resumably Jesus) whereby God
s it and makes it new. In other
the eternal Christ became dom-
ver the human Jesus.
ıother work Ferré says that be-
Jesus was crucified we often say
perfect love were to appear to-
bearer would be killed. But,
Ferré, it would appear that
was something less than com-
sympathetic to his enemies, the
es. "Jesus was, perhaps, killed
h because of his human weak-
because of his divine strength"
ianity and Society, p. 56).
aspect of Ferré's Christology is
ous. The sharp distinction be-
the historical Jesus and the di-
rist comes close to a theophany
than the Incarnation. We see a
vague human figure who was
ed by the divine but the two
quite become one. How can
reveal the divine *agape* unless
d it completely and fully? How
sus save us from sin if he was
npletely saved from it?

the Virgin Birth?

of the most widespread charges
Ferré is that he denies the virgin birth and that he attributes Jesus' origin to the illicit union of Mary and a Roman soldier. What are the facts?

To begin with, Ferré has a deep appreciation for the fundamentalist concern with the virgin birth. He insists that the doctrine is meant to protect the truth that Christ comes from above, not below; that in Jesus we find the work of God, not the work of man. The virgin birth is a suitable symbol of this truth.

Actually every Christian needs his "virgin birth" in the sense that he is born again from God. Furthermore, Ferré repudiates all dogmatic claims that the virgin birth is impossible. To claim that the virgin birth (or any other miracle) is impossible is to sell out to naturalistic philosophy. We must approach the question humbly and consider the facts.

HORDERN

When he turns to the evidence, Ferré finds it weak, for only two biblical passages mention the doctrine. Then Ferré turns to the most extreme of all views on the subject, the Nazi theory that Jesus was the illegitimate son of Mary and a German soldier in the Roman army. He admits quite candidly that this theory could not be disproved, but he makes it very evident that he does not accept it.

Then he affirms that *even if* this were true, it still would not shake his faith in the reality of the Incarnation; for that depends upon the whole nature and life of Jesus and not just upon his origin. The reader must decide for himself who is the more faithful Christian: the man whose faith in the Incarnation stands or falls with the historicity of a fact that is mentioned in only two biblical passages, or Ferré whose belief in the Incarnation would stand even if the Nazi theory of Jesus' origin should prove true.

But there can be no question that when a passage is torn out of its context and misquoted in the way that this passage of Ferré's has been, the most seamy side of McCarthy's tactics has been introduced into Protestant circles.

Applying Faith to Life

Ferré is at his best with the practical application of the Christian faith to life. He repudiates the idea, popular in theology today, that we are not to try to be perfect because to do so is to become proud and shallow. It leads to pride only if we try to accomplish it on our own power. If we recall that it is by the grace of God that we live, we can aim for nothing less than perfection.

There is nothing sentimental or utopian about Ferré's approach to the Christian life and social action. He recognizes as well as the most pessimistic theologian that all life is tainted with sin, that by himself man cannot extricate himself from his self-centeredness. He does not overlook the tragic and complex decisions that must be made in history.

But he does assert that much theology misses the very heart of Christian sociology—the Holy Spirit. The Christian does not have to solve the problems of history by his own power, ingenuity, or effort; he is filled with a power from beyond himself that enables him to live, not perfectly, but in a direction that moves towards perfection.

Ferré sees Wesley as the corrective of Luther. We need Luther's emphasis upon the continuation of sin even in the redeemed to guard against the priggish pharisaism that often is found in the man who claims to have achieved perfection. We need Wesley's emphasis to remind us that the New Testament promises that lives are changed radically by the Holy Spirit.

Ferré's conception of Christian social action is illustrated by his pacifism. He does not repudiate force, for even God uses force. He repudiates the pacifism that is motivated by the desire to keep one's hands clean; pacifism is not for the sake of one's own soul but for the sake of society. It rests upon the fact that war is not constructive and it always denies the new community that has come in Christ. He denies that Christian love is a luxury for times of peace but that justice must take precedence in time of war.

Modern Christianity sorely needs this emphasis of Ferré, reminding us again that there is a Holy Spirit by whose power we can do those things

that are impossible with man. The main stream of Protestant thought has been ready to throw Christian energy and support behind any candidate, party, or cause, no matter how corrupt, if the most obvious alternative seemed a little worse (the lesser of two evils). We must listen to Ferré who reminds us that there are times when, with regret, the Christian must just "sit this one out."

After hearing in Christian circles so much Machiavellian determination to find a "practical" course of action, it is gratifying to find a Christian thinker who recalls that Jesus warned his followers to expect a cross, not a commendation from the State Department.

Believes Universalism Necessary

There is no aspect of Ferré theology that recurs more often in his writings than his faith in universalism. Ultimately, God will save every soul and bring it within his fellowship of love. If God did not have the resources to do this, he would not have created the world. A God of love cannot be reconciled with an everlasting hell in which suffering is inflicted for no constructive purpose. Again and again Ferré tells us that "God has no permanent problem children."

He does not deny the existence of hell, for where men are separated from God all things are not made right by the mere fact of death. But hell is not vindictive punishment, it is an act of God's love whereby man is trained for heaven. It may last longer than we think, but it will ultimately end when God's love wins the free response of the last recalcitrant soul.

Universalism is necessary, believes Ferré, because where there is true love there can be no joy so long as one soul is suffering. If hell were eternal, heaven would be a place of eternal mourning.

To me it seems that Ferré has made an unfortunate overstatement of a deep truth. The truth is that where love reigns, there could never be the complacent abandonment of all hope for those outside the community of love. Ferré rightly sees that freedom must remain in hell, that the sinners' opportunity to repent is not limited to this life where so few have a real opportunity to make their choice.

When, however, Ferré says that heaven cannot be heaven so long as a single man is in hell, he makes evil stronger than good. As C. S. Lewis has pointed out, this gives the power to one cantankerous sadist to remain in hell, experiencing fiendish glee as he watches the inability of the saints to enjoy heaven so long as he is in hell. Heaven must have an eternal concern for those in hell, but the heavenly joy will be real even if there are those who bypass it.

Ferré's universalism fails to take freedom seriously. He is worried over this and tries to answer it by saying that God created freedom and conditioned it and that he controls it for our own good. But the problem is that we must choose the community of love freely. As Bishop Francis J. McConnell said, the kingdom of God would not be God's if one man were there who did not wish to be.

Similarly, if man's freedom is real—and if God is truly love he must give man real freedom—it follows that God may have permanent problem children. We may continually hope and, through eternity, work for the universal victory of God's love, but we have no reason for dogmatically insisting that it must come about or else the whole process has been a failure.

As one reads the books of Ferré, even though one has never met him, one senses the presence of a truly Christian spirit. There can be no doubt that this stimulating thinker is a devoted disciple of Christ. I know of no theologian who puts as much emphasis as he upon the cultivation of the spiritual life.

Reasons for Criticism

It is evident from what I have said that Ferré's theology does not satisfy me on all points. But even where he seems wrong, he forces us to think creatively. Why is it that this sensitive Christian spirit has been the recipient of so many indignities and vicious attacks? Can it be that, contrary to Ferré's own ideas, the expression of Christian love always does bring condemnation down upon itself?

Before concluding that Christian love is the cause of Ferré's troubles, we might note that there are other contributing factors. He sometimes shows less than Christian love for his opponents. Those who believe in an eternal hell are castigated for cowardice, implicit sadism, self-seeking, and a host of other sins. He does not consider seriously that they may honestly believe it to be true.

The most evident example of Ferré's failure to understand those who disagree with him is his book *The Sun and the Umbrella.* This book has done him considerable harm. It shows evidence of being hastily written and is built around an awkward allegory that tells of a people who worship the sun but keep shutting the sun out of their lives by erecting umbrellas.

He gives his own interpretation in terms of how Christians use the church, Christ, the Bible, and creeds to shut God out of their lives. The theme is an important one and I agree with most of his central points, but he often makes his points in such a way as to anta even those who agree. He makes s ing statements to condemn all wh agree with him and when, several later, he makes the proper qualific the reader probably has been so ated that he fails to see the whol ture that Ferré is painting.

We find examples of this tende unfair generalization in his treatm creeds. Firsthand religion, he as "tends always to become enfeeble distorted by creeds" (*The Sun an Umbrella,* p. 63). The very havi creeds proves that we worship a away God."

Later he asserts, "Certainly on be Christian and repeat creeds, bu saying of them if not objectional at best irrelevant" (pp. 74, 75). very magnanimous of Ferré to that Episcopalians, Lutherans, Pr terians, and Methodists who regu or occasionally, use creeds may st Christian for all of that. But he n no effort to understand sympathet the millions to whom creeds are for faith, not chains around the ne

The man who reads the book fully, in the light of Ferré's full ing, can understand that his real is that creeds can become artificia a hindrance to vital faith. But t presented in such a way that it is to miss the point and to come away a most unfavorable picture of F Unfortunate passages like this can some excuse to those who have atta Ferré. But, of course, that is no re for the misquotations, dishonesty, vindictiveness in the attack upon

In the last analysis, the attack Ferré would seem to come prim because of the thoroughness and vency with which he insists upo possibility and need to live the C tian life. He has cut through the ra alizations and excuses by which a persuades himself that he can Christian without living like one.

It is always embarrassing to ch men to condemn someone for dem ing too much in the way of Chri living. So the classic procedure brand the man as heretical. Th usually easy since no man's theolo letter-perfect.

But one fact shines forth clearly all of his shortcomings, Ferré thinker who is very much need Protestantism today. Any future g that may cancel invitations to him be cutting themselves off from th portunity to be faced by a stimul and dedicated Christian. But they also have escaped from the necessi making a real decision for or ag God's revelation of love through Christ which Ferré presents in forceful and evangelical style.

Slants ON THE CURRENT SCENE

By M. EVERETT DORR

g the World's Sick

/ORLD where distance is now
ıred by hours instead of miles
of the rapid advances of science
unication and transportation, it
varming to learn of the "magic"
rn medicine and applied chem-

d suffering with sores, raw and
, is given one shot of penicillin
ealed in two weeks' time; a vil-
g afflicted with mosquitoes and
is sprayed with DDT, and
returns to the inhabitants.
nited Nations Children's Fund
F) is the world's largest inter-
effort to improve the health
lfare of children and mothers
r them. UNICEF is an integral
the United Nations. Set up in
the General Assembly through
nomic and Social Council, it was
as the United Nations Interna-
Children's Emergency Fund. In
of 1953 all sixty member na-
the United Nations Assembly
make UNICEF a continuing
thus removing the emergency
but retaining the symbol
.

ars Millions

merous countries of the world
tropical disease known as yaws
sia) often scars or cripples
for life. Beginning with open
hich may fester, the disease
y eats into flesh and bone.
aims fifty million victims in the
day.
f yaws is found in the early
ne 15 cent shot of penicillin
tore vitality in a few days and
virtually all traces in a few
Helping to fight yaws in eleven
s, UNICEF provides the im-
upplies, chiefly penicillin, while
local teams go from village to
nspecting everyone and treat-
se infected—sometimes one in

EF and the World Health Or-
n (WHO) work together in
tment of yaws as well as with
forts to improve the health and
of the human family. The larg-
est reservoir of yaws is tropical Africa, with an estimated twenty-five million cases, where WHO's work is now being extended.

The most interesting and enlightening piece of material which I have read recently on this subject is the *WHO Newsletter* for October, 1955. The monthly publication is available from the regional office of the World Health Organization, 1501 New Hampshire Ave., N. W., Washington 6, D. C.

Farmers in Iowa and the Midwest may be concerned with the dropping prices of their cattle and hogs, but in other parts of the world a farmer's concern may be the cure of yaws through the aid of a penicillin shot supplied by WHO or UNICEF. In East Java a farmer came with his wife and two children to the village of Sumput for examination. The farmer named Kasman had first caught yaws when he was six years of age and had been troubled with it for twenty-two years. And then he received a shot of penicillin.

When asked if he had lost money over the years because of yaws he replied, "Of course, I did. When the sores broke out here (he pointed to the palm of his hand) I had plenty of trouble. I was able to manage with the planting and even the harvesting of the rice, but I could not hold the plough to get the field ready.

"Then I had to hire help. Of course I gave the job to relatives (so that the money stayed in the family), but it ran into money. I had to give them rice—not once but twice a day—and three rupiahs a day in cash." The penicillin that cured him cost about a rupiah and a half!

In Indonesia young men are being challenged and trained as team workers in the fight against yaws—a disease that goes with poverty and is suffered by many people without shoes and who seldom use soap. Before they start training they are told: "If you want to get rich, do not come with us. But if you want to help your country and your people and are ready to give far more than you will be paid for, come." And they come. Indonesia hopes to finish its yaws campaign by about 1965.

As a result of its eight years experience in antimalaria campaigns throughout the world, WHO has declared that it is possible for this scourge to be completely wiped out in most countries in less than ten years. Where malaria has been overcome, the economic rewards, as a result of better health, have been impressive.

Ceylon was able to bring under irrigation more than 206 square miles of previously uninhabitable jungle, and to establish 91,000 landless people in twenty-six new colonization schemes.

On April 7, 1948, membership in the World Health Organization reached twenty-six states, the number required to establish it as a permanent organization. Within three years the membership had trebled and today the membership numbers more than 80. Now April 7 is celebrated around the world as World Health Day. The member governments contribute to an effective working budget of nearly ten million dollars annually.

Unlike most UN agencies, UNICEF is not financed by assessment but by voluntary contributions, mainly from governments. Private individuals also contribute from very small sums to substantial amounts.

Actor Danny Kaye traveled forty thousand miles and contributed of his time and talent to help the United Nations and the motion picture industry produce a 20 minute technicolor movie, *Assignment Children.* It has been shown in theatres across the United States and is now available in 16mm from Association Films, 347 Madison Ave., New York 17, N. Y., at a rental of $5.00. The film demonstrates the work of UNICEF.

As knowledge, understanding, and interest increase, persons all over the world are privileged to achieve success in the struggle against yaws, malaria, tuberculosis, polio, malnutrition, ignorance, and superstition. Heartened by these advances we are reminded that this is the Lord's work for Jesus *had compassion on them, and healed their sick.*

ERETT DORR *is pastor of Trinity st Church, Des Moines, Iowa.*

Preview

Pastors' Schools, 1956

By J. RICHARD SPANN

THERE are now fifteen annual Approved Supply Pastors' Schools located throughout the nation. The first such school was held in 1946. Of the 5,918 approved supply pastors in The Methodist Church in 1955, there were 1,256 enrolled in these fifteen schools. At the end of the last quadrennium there were 835 enrolled in eight schools.

Travel subsidies enable all the non-seminary men to attend one of these schools and complete their courses for deacon's and elder's orders with a minimum of four years.

Approximately 54 per cent of the approved supply pastors are either students or superannuated ministers. A number of supply pastors and non-seminary candidates for conference membership had previously completed the requirements for eldership.

Refresher Schools

The Methodist Church expects its ministry, however well trained, to continue to grow "in grace and knowledge." Consequently, it maintains forty-six Pastors' Schools for all the ministers. These area or conference schools are well located for accessibility. Each one runs for four and a half days each year. In 1955 about 10,000 of the Methodist ministers serving pastorates attended the Pastors' Schools.

Biennial workshops for deans of both the Approved Supply Pastors' Schools and the Pastors' Schools are held in order to secure uniform educational policies and standard administrative practices in the sixty-three annual schools for pastors.

At present The Methodist Church must depend upon the supply minister for approximately one third of its pastoral appointments. The work of training a third of our pastors is a major task.

The supply pastors who come into the ministry after their thirty-eighth year, and the non-seminary trained conference members, must be given a comprehensive training in the nature and content of the Christian gospel and the work of the ministry in order for them to render their maximum service to the church. The Discipline, therefore, has specified a minimum of educational training for deacon's and elder's orders.

The Department of In-Service Training has responsibility for selecting the courses of Study and organizing the Approved Supply Pastors' Schools and Correspondence Schools to give these maturer men the best intensive training possible in Bible, Christian doctrine, history, missions, religious education, and the pastoral ministry. The four-week Approved Supply Pastors' Schools and the Correspondence Schools are the agencies for this training.

Developments of the Quadrennium

In our rapidly growing church we are now dependent upon the ministerial leadership of 5,918 approved supply pastors. There are 17,368 conference members and "on trial" ministers serving pastoral charges. These figures account for our vigorous efforts, during the past quadrennium, to establish Approved Supply Pastors' Schools in every accessible area possible.

In these schools, we offer one hundred class hours of work each year during a four-week session. This enables the non-seminary minister to complete one year of the required Courses of Study leading to ordination as deacon and elder.

The average weekly cost per student in these fifteen Approved Supply Pastors' Schools in 1955 was $20.
room and board and $60.00 for
portation.

The tenure of service of the ap
supply pastor is approximatel
years. Consequently, the int
training of these men must be c
uous. There were 321 more recru
the supply ministry in 1954 than
were in 1953, due to the short
regular conference members.

The Methodist Church at pres
increasing in membership 2 pe
faster than our population. This
eration requires a marked incre
the recruiting and training of our
istry. We are hopeful that an ade
number of Methodist seminary t
ministers can be recruited to mee
rapidly growing need within the
decade.

Until this is done, the Departm
In-Service Training must be pre
to provide facilities for training a
creasing number of approved s
pastors. This calls for larger fin
resources from all sources.

The educational value of Corres
ence School work is much less
factory than classroom instructio
inspiration under competent tea
Consequently, correspondence st
to be discouraged as much as po
There are a number of ministers,
ever, who cannot attend the
week Approved Supply Pa
Schools. They must depend upo
Correspondence Schools to co
the Courses of Study for ordinati

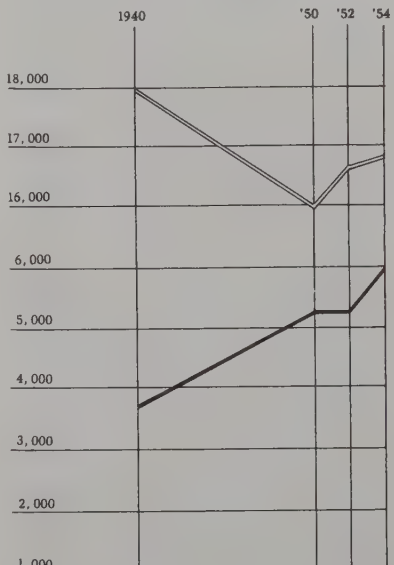
The two Correspondence S
under the supervision of this d
ment are at Emory University
of Theology and Perkins Sch
Theology of Southern Methodist
versity.

For the calendar year ending N
ber 1, 1955, there were 1,328 en
for a full year's work of the Cou
Study; 2,419 were enrolled for
books; 519 took the License to
books; 1,064 were enrolled fo
Course for Admission on Trial, a
took less than three books, to s
ment their work.

Courses of Study

The 1955 session of the Bo
Education adopted the recomm
tions of the study committee fo
Course of Study for those who
pursue seminary training. This
mittee recommended that the Co
Study for Local Deacon's and
Elder's ordination of non-se
trained men be given in the Ap
Supply Pastors' Schools, in so
possible.

The study committee also
mended that all correspondence



OPEN line shows conference members and on trial members under appointment; SOLID line shows approved supply pastors under appointment.

J. RICHARD SPANN *is director of the Department of In-Service Training, Methodist Board of Education.*

nistered directly by this depart-
ne grading faculty is to be se-
rom the faculties of the ten
st theological seminaries, and a
of paper-grading provided for
ent's benefit.
is the 1956 schedule of schools
tors giving the name of the
place of meeting, and dates
t this writing.

l Supply Schools

t Area, Gammon Theological
, Atlanta, Ga., Jun. 25-Jul. 20
ore Area
r, Emory University, Ga.
Duke University, Durham, N. C.
t, Garrett Biblical Institute, Evan-
Jul. 23-Aug. 17
t o n-Tillotson, Houston-Tillotson
Austin Tex.
Mission, Oklahoma City Univer-
ahoma City, Okla., Feb. 13-Mar. 6
ngland, Boston University School
ogy, Boston, Mass.
rleans Area, Jun. 25-Jul. 20
s, Perkins School of Theology
n Methodist University), Dallas,

rande, Perkins School of Theology
n Methodist University), Dallas,

uis Area, Union Memorial Meth-
urch, St. Louis, Mo., Jan. 23-Feb.

n Jurisdiction, College of the
Stockton, Calif.
inster, Westminster Theological
y, Westminster, Md., Jun. 11-Jul. 6

r Schools

na, Camp Grandview, Blue Lake,
g. 27-31
sas, Hendrix College, Conway,
pt. 3-7
Area, Geneva Point, N. H., Sept.

nia, College of the Pacific, Stock-
f., Aug. 20-24
l Pennsylvania, Lycoming College,
port, Pa., Aug. 27-31
do, Iliff School of Theology, Den-
., Jan. 31-Feb. 3
t, Lake Poinsette, Arlington, S. D.,
7
a, Youth Camp, Leesburg, Fla.,
2
a, Wesleyan College, Macon, Ga.,
7
n, Emory & Henry College, Emory,
. 27-31
, University of Illinois, Urbana,
27-31
a, DePauw University, Green-
d., Sept. 3-7
ountain, Luccock Park Institute
(Near Livingston), Mont., Aug.

Simpson College, Indianola, Iowa,
Feb. 2
se Provisional, We Boys Lodge,
Palisades, Calif., Jan. 9-13
s, Trinity Methodist Church,
son, Kan., Apr. 9-13
cky, Kentucky Wesleyan College,
ro, Ky., Jun. 11-15

Latin American Provisional, Camp Colby, Calif.,
Louisiana, Centenary College, Shreveport, La., Aug. 27-31
Memphis, Lake Shore Camp Ground, Eva, Tenn., Sept. 3-7
Michigan, Albion College, Albion, Mich., Sept. 3-7
Minnesota, Camp Grounds, Lake Koronis, Painesville, Minn.,
Mississippi, Seashore Methodist Assembly, Biloxi, Miss., Aug. 20-24
Missouri Area, Central College, Fayette, Mo., Aug. 27-31
Nebraska, Nebraska Wesleyan University, Lincoln, Neb., Oct. 8-12
New Mexico, Assembly Grounds, Sacramento, N. M., Jul. 30-Aug. 3
North Alabama, Birmingham-Southern College, Birmingham, Ala., Jun. 25-29
North Carolina, Duke University, Durham, N. C., Jun. 5-8
North Mississippi, Camp Lake Stephens, Oxford, Miss., Aug. 27-31
Ocean Grove, North End Hotel, Ocean Grove, N. J., Jun. 18-24
Ohio, Ohio Wesleyan University, Delaware, Ohio, Sept. 3-7
Oklahoma, Oklahoma City University, Oklahoma City, Okla.,
Portland Area, College of Puget Sound, Tacoma, Wash., Jul. 23-27
Puerto Rico, Robinson's School, Santurce, P. R.,
Rio Grande, Methodist Encampment, Kerrville, Tex.,
St. Louis Area (Central Jurisdiction)
South Carolina, Columbia College, Columbia, S. C., Jun. 18-22
Southern California, California Western University, San Diego, Calif., Sept. 3-7
Syracuse Area, Syracuse University, Syracuse, N. Y., Sept. 9-13
Tennessee, Beersheba Springs, Tenn., Jun. 11-15
Texas, Southwestern University, Georgetown, Tex., Jul. 30-Aug. 2
Troy, Green Mountain Junior College, Poultney, Vt., Jun. 25-29
Virginia, Blackstone College, Blackstone, Va., Aug. 27-31
Westminster Area, Western Maryland College, Westminster, Md., Aug. 27-31
West Virginia, Camp Caesar (Near Webster Springs), W. Va.,
Wisconsin, Lawrence College, Appleton, Wis., Aug. 27-31

Coming Events

Jan. 1-Apr. 1—1956 World-Wide Church Attendance Movement, sponsored by Methodist Board of Evangelism. Slogan: "The Answer Is God. Worship Him in Church Every Week—at Home Every Day." For complete information write 1908 Grand Ave., Nashville 5, Tenn.
Jan. 29-Feb. 5—National Youth Week (United Christian Youth Movement)
Feb. 1—National Freedom Day (Presidential Proclamation)
Feb. 1-2—General Board meeting, NCC, New York, N. Y.
Feb. 1-3—Annual meeting, Methodist Board of Lay Activities, Chicago, Ill.
Feb. 5-8—Community family life clinic, Evansville, Ind., sponsored by Evansville Council of Churches in co-operation with NCC
Feb. 5-14—WCC executive committee meeting, Gibulla, Australia
Feb. 7—Annual meeting, Methodist Board of Hospitals and Homes, St. Louis, Mo.
Feb. 7-10—Regional meeting on Youth Summer Agencies, Arroyo Grande, Calif.
Feb. 7-12—Annual Churchmen's Seminar, Washington, D. C., sponsored by NCC
Feb. 8-9—Annual convention, The National Association of Methodist Hospitals and Homes, Jefferson Hotel, St. Louis, Mo. Theme: "Christianity in Action."
Feb. 9-10—American Protestant Hospital Association meeting, St. Louis, Mo.
Feb. 9-16—National Fellowship Mission of Greater Seattle (Board of Evangelism)
Feb. 10-14—Central Regional MYF Christian Witness Mission and Workshop, Chicago, Ill.
Feb. 12—Race Relations Sunday
Feb. 12-18—MSM annual Christian Citizenship Seminar, New York and Washington
Feb. 12-19—Week of Dedication
Feb. 14-17—Regional conference on Youth Summer Agencies, Pacific-Northwest
Feb. 15—Ash Wednesday
Feb. 15-Apr. 1—Lenten Reading Project —"Life of Jesus"
Feb. 17—World Day of Prayer
Feb. 17-21—Western Regional MYF Christian Mission and Workshop, Denver, Colo.
Feb. 19—Day of Dedication
Feb. 19—Universal Day of Prayer for Students
Feb. 19-26—Brotherhood Week, sponsored by the National Conference of Christians and Jews
Feb. 21—North Central Jurisdiction College of Bishops, Chicago, Ill.
Feb. 21-24—Regional conference on Youth Summer Agencies, Denver, Colo.
Feb. 21-Mar. 1—District superintendent's (Central Jurisdiction) Christian education conference, Gammon Theological Seminary, Atlanta, Ga.
Feb. 22-23—Southern Jurisdiction WSCS meeting, Richmond, Va.
Feb. 27-Mar. 2—Staff meeting, Division of the Local Church, Board of Education Building, Nashville, Tenn.
Feb. 29-Mar. 2—North Central Jurisdiction WSCS meeting, Springfield, Ill.
Mar. 1-4—Adult convocation, Buck Hill Falls, Pa.
Mar. 6-8—"World Understanding" workshop, sponsored by the Dept. of Christian Social Relations, Woman's Division of Christian Service, Springfield, Mass. A follow-up of the national seminar held last fall.
Mar. 7-8—Meeting of staffs of Editorial Division and Division of the Local Church, Board of Education Building, Nashville, Tenn.
Mar. 12-14—"World Understanding" workshop, Williamsport, Pa.
Mar. 14—South Central Jurisdiction Council meeting, Oklahoma City, Okla.
Mar. 18—Passion Sunday

Why Support Negro Colleges?

By JAMES S. THOMAS

Those engaged in fund raising for Negro colleges must make some honest answers to the question, "Why support Negro colleges in a day when we are seeking integration in higher education?"

The Negro college grew out of attempts to educate the freedmen after the Civil War was ended. There were a few Negro colleges founded by denominational boards before the Civil War began. However, 1865 to 1885 was the period when most church-related colleges for Negroes were founded.

The primary motive for founding the Negro college was to provide education for people who were barred by law from attending other institutions. But these colleges have never been provincial or exclusive. As their charters indicate, almost all of them were open to all who could qualify and would attend. Therefore, they were never segregated colleges. They were colleges attended almost wholly by Negroes and so, in time, they were dubbed "Negro colleges."

This fact throws new light on a subject which was long covered up by America's undisturbed conscience. These are the same colleges which have been in the South for ninety years.

The colleges which were opened to serve freedmen need not abandon their task simply because segregation is now upon our conscience. There is still this task: to take the students handicapped by years of poor elementary and high-school training and prepare them for open competition in American life.

The time comes when we must deal with the total educational needs of a given area. All indications suggest that we shall need every college now in existence, and more. Wartime babies are now in high schools. Educators are now preparing for a "tidal wave" of students.

The assumption that a college has a right to live by the racial identity of its students is faulty. A college should live if it does quality work and performs a real service to an area. When this standard is used, the Negro college has done a good job with the money which was at its disposal.

Both white and Negro colleges are necessary if we are to provide Christian higher education to our constituency. The time has come for white Methodist colleges to admit Negroes and for the Negro college to admit whites. When that is done, the racial distinction will be taken up into the primary task of producing enlightened Christian leadership.

At present, because of the support of The Methodist Church, all our Negro colleges are accredited. With a larger Negro constituency than any other mixed denomination, The Methodist Church currently supports fourteen Negro institutions, serving around 7,000 students yearly.

The offering to be taken in Methodist churches on Race Relations Sunday, February 12, goes to support these colleges.

Continue Preparation For General Conference

The attention of Methodists in recent months has been focused on preparations for the General Conference to be held in Minneapolis, beginning April 26, points out Ralph Stoody, director of Methodist Information, in a review of 1955.

Last year annual conferences elected 764 of the 786 lay and clerical delegates authorized to attend Methodism's quadrennial policy-making assembly. More than 1,800 memorials had been forwarded to Secretary Lud H. Estes by the year's end.

Ways in which the church can work for peace were discussed at the December meeting of the Board of World Peace. In an effort to bring up to date Methodism's 1952 statement on the Church and War and Peace, this agency will recommend timely stands for the denomination in a memorial to the General Conference.

It will cover the following points: use of surpluses to relieve suffering; development of arms inspection and universal disarmament agreements; adoption of a program for peaceful uses of atomic energy through a specialized agency specifically created for that purpose; continued support of the United Nations and active education for it; rejection, by a strong majority of the Board, of universal military training; keeping charter revision possibilities always open to meet developing world conditions.

Memorials will also be submitted seeking to establish responsible contacts for the Board of World Peace at jurisdictional, conference, and district levels.

The board will oppose merger of all Methodist agencies dealing with social problems into a single operational unit. An increase of $52,000 for the Board of World Peace budget will be requested, bringing its total World Service askings to $135,000.

The Council of Bishops, at their December meeting in Atlantic City, devoted much of their time to pre tion of their episcopal address delivered on the first evening coming General Conference.

The bishops elected those from number who will attend jurisdic and central conferences meeting year as official representatives o council.

Bishops selected to deliver devo addresses at General Conferenc scheduled to speak in the foll order:

April 26, Herbert Welch; Apr Matthew W. Clair; April 28, Dana son; April 30, F. Gerald Ensley; 1, J. Waskom Pickett; May 2, Branscomb; May 3, Gerald H. Ken May 4, W. Earl Ledden; May 5, Wi T. Watkins; May 7, Donald H. Ti May 8, Marshall R. Reed; May 9, A. Love.

Methodists of the Los Angeles expect the General Conference to favorable action on the establishm a Methodist-owned and cont theological seminary to be known Southern California School of T ogy.

It was said to be an outgrowth School of Religion of the Univers Southern California and Maclay lege of Theology. The new school have the "traditions, accreditation ulty, students, alumni, and goodwi the former, it was said.

A study of proposals for new odist theological seminaries in areas has been underway and a is expected this year.

Committee Recommends Two Calendar Changes

Two changes in the calendar of odist church schools were re mended by the curriculum com at its annual meeting, December 15, in Nashville, Tenn.

It was proposed that Septembe set as the official beginning church-school year instead of O 1, and that the quarterly system ing Bible lessons and other courses be changed to co September, October, and Novem the first quarter.

The revised quarter would ha advantages that September co with the opening of public school Easter would always be in the quarter, and that the summer q of June-August would match va time.

The quarterly system now start October.

The recommendations were re to the committee's parent bod Methodist Board of Education, fo

n at the board's annual meet-
uary 17-20 in Cincinnati, Ohio.
l take two or three years to
nt the changes if adopted, be-
great deal of Methodist litera-
planned that far ahead.
ommittee also approved a spe-
ies of undated study booklets
lts. Comprising two books a
e series will include courses in
e, History of the Church, Meth-
he Christian Family.
cial study on military service
roved by the curriculum com-
The study is designed to help
young men and women of the
for a "new way of life" when
ter the armed services.

odists Take Part ll-Making Emphasis

Methodist Church will co-oper-
ring 1956 with the National
of Churches' emphasis, "Re-
r the Church in Your Will." The
s been endorsed by the Council
ops and the Council on World
and Finance.
harge of encouraging Methodist
pation in the movement is J.
Magee, director of wills and be-
for the Council on World Serv-
Finance.
menting on the nation-wide
gn, Magee said that its main
e is "to advise Christians of the
nce of making a will and to en-
e them to provide not only for
milies and local church, but to
their Christian influence and
dship through other church in-
ns and agencies."
w pamphlet—"Where There's a
here's a Way"—has been pre-
by the Council on World Service
nance.
pamphlet contains a complete
he legal titles of all World Serv-
rds and agencies. It also suggests
take in preparing a will proper-
ies of the pamphlet may be se-
by writing the Council on World
and Finance, 740 Rush Street,
11, Ill.

News Briefly Noted

• Forty Protestant and Jewish clergymen early in January offered proposals for ending the strike that closed Westinghouse Electric Corporation plants in Springfield, Massachusetts, and thirty-nine other communities across the nation. A Roman Catholic bishop of Springfield wished them success in their efforts.

• The Methodist Committee for Overseas Relief has established contacts which will allow distribution of food packages in Poland and Hungary through Methodist workers. Address contributions to Miss Lena Knapp, treasurer, M.C.O.R., 150 Fifth Avenue, New York 11, New York.

• Applications for the third annual Dempster graduate fellowships for prospective teachers of religion will be received in Nashville by the Department of Theological Schools until March 1, director Gerald O. McCulloh announced.

• Grants totaling $10,375,000 from a fund established by John D. Rockefeller, Jr., were made to six interdenominational seminaries and the American Association of Theological Schools. Of the total, the seminaries receive $9,650,000 and the American Association of Theological Schools, $725,000.

• Dean Liston Pope of Yale Divinity School announced a $6,500,000 "master plan" for development of the seminary there. He said the plan ultimately may lead to the establishment at Yale of an Institute of Advanced Theological Studies.

• Bishops of The Methodist Church have sent to the United States Senate and House of Representatives a resolution favoring enactment of pending bills to eliminate advertising of alcoholic beverages from interstate commerce (Siler Bill, H.R.4627; and Langer Bill, S.923).

• A booklet explaining tax deductions for charitable giving is being distributed by the Board of Hospitals and Homes, 740 Rush Street, Chicago 11, Illinois. Called "The Contributor's Income Tax Deduction Guide," it was prepared by the J. K. Lasser Institute.

• The North Central Jurisdiction, scheduled to meet in Des Moines, Iowa, July 12 to 15, will be asked to make a four-year study of its functions in a memorial adopted by the North Central Jurisdiction Association of Christian Education at its annual meeting last December in Chicago.

• A "Chaplain-of-the-Month" program to combat juvenile delinquency, in Decatur, Illinois, with a different local minister each month assigned to work on juvenile cases, has been called a success after its first year of operation. Juvenile cases in Decatur have been decreasing while the national delinquency rate has been growing.

• The mayor of Little Rock suggested recently to local clergymen that they sell poll tax receipts in their churches in order to interest parishioners in city government. The receipts already can be purchased in beer parlors and schools.

• Seventy-two hospitals related to the Methodist Board of Hospitals and Homes will receive a total of $7,462,700 from the Ford Foundation as part of the half-billion-dollar grant to 4,157 privately supported hospitals and colleges announced in December. Grants range from $10,000 to $250,000, with six Methodist institutions receiving the maximum.

• From the same Ford Foundation gift, seventy Methodist-related colleges and universities have received grants totalling $25,110,700. The Methodist institutions were among 615 regionally accredited, privately supported four-year liberal arts and science colleges and universities receiving grants that will help them raise teachers' salaries.

• Protestant and Orthodox churches in the United States are being asked to contribute $240,000 toward a $750,000 fund for an enlarged World Council of Churches headquarters at Geneva, Switzerland.

• A county-by-county census of church and synagogue membership is being made by the National Council of Churches. Results of the census, begun nearly two years ago, are expected to be released late in 1956. The last federal government census of religious bodies was taken in 1936.

• Protestantism must erect 105,000 new churches between 1950 and 1975 at a cost of nearly 8 billion dollars to keep pace with the country's spiritual needs, it was estimated recently by Willard M. Wickizer, secretary for church development and evangelism of the Disciples of Christ.

• Evangelist Billy Graham has accepted an invitation from the Protestant Council of the city of New York to conduct a six-to-eight week evangelistic campaign there in the late spring or summer of 1957.

• Approaching his fiftieth year in the Methodist ministry, Thomas A. Stafford has published a book called *Peace of Mind and Other Poems* (Parthenon Press, 50 cents), profits of which have been donated to needy fellow ministers. Receipts from sale of the book will be credited to the Farmer Memorial Fund, administered by the Board of Pensions, which provides for emergency relief of Methodist pastors.

On the Racial Scene

By RELIGIOUS NEWS SERVICE

NEW YORK—A call to Christians everywhere to repent "of their sinful and irrational acts and attitudes" toward people of other races was issued here by the National Council of Churches.

In its annual message for use on Race Relations Sunday, February 12, the council also urged an end to "complacency" in churches regarding racial prejudice and discriminatory practices.

The statement, drafted by Eugene Carson Blake, council president, included an action program for churches and individuals in fighting racial discrimination. The program was prepared by the National Council's Department of Racial and Cultural Relations.

WASHINGTON, D. C.—The *Washington Post* and *Times-Herald* named as the top 1955 religious news story in this area the outspoken support of school integration by clergymen in the capital's Virginia suburbs.

FAIRFAX, VA.—Efforts by ministerial groups to promote integration in Virginia public schools may "drive thousands out of the state's churches," former State Senator John W. Rust said here.

He spoke at a meeting of the Fairfax County Committee for the Constitutional Convention (to prevent enforced integration).

Rust issued the warning after William H. Hough, pastor of Fairfax Methodist Church, asserted that "the Church must speak out where children are concerned, for not to do so would be to deny our (the ministerial groups') rights as citizens."

The committee sought to win a favorable vote in the January 9 referendum that would decide whether a constitutional convention should be called to amend the Virginia Constitution so as to permit public grants to children attending private schools.

AUSTIN, TEX.—Official statements by Protestant church bodies in Texas on racial integration in the public schools have been published in a pamphlet here by the Texas Council of Churches. It is titled "Texas Churches Speak on Integration."

Most of the statements favor integration, directly or by implication.

The pamphlet includes the council's own "Message to the Churches of Texas," adopted at its 1955 annual meeting, and declarations issued over the past eighteen months by the United Church Women of Texas and state or national bodies of various Protestant denominations [including Methodist].

The council's message calls upon Christians to face "with all honesty and integrity rather with attempted evasion" the implications of the U. S. Supreme Court's May 17, 1954, decision outlawing segregation in public schools.

WASHINGTON, D. C.—Members of the Virginia pro-segregation group known as "The Defenders of State Sovereignty and Individual Liberties" have been urged by their chaplain to remain at least "token" members of churches which consider segregation to be morally wrong.

"The church, as evidenced by many members of the clergy, is not bearing true witness to the world," John J. Howard, minister of Blackstone, Virginia, declared in an editorial in *Defenders' News and Views,* publication of the group.

BUCK HILL FALLS, PA.—Some 250 Protestant home missions leaders agreed unanimously here that "the problem of racial segregation is one of the paramount issues now facing our churches and our society."

In line with this conviction, they urged that "Christ, the Church and Race" be the theme of the next triennial general assembly of the National Council of Churches in 1957.

The resolution was adopted at the annual assembly of the National Council's Division of Home Missions. It followed an address by Harold E. Fey, executive editor of *The Christian Century,* Chicago, who called upon the full forces of Protestantism to stop the march toward "Nazism" by pro-segregationist white citizens councils in the South.

BUCK HILL FALLS, PA.—Eugene Carson Blake, Philadelphia, president of the National Council of Churches, said here that the "sharpest ideological challenge" facing Protestant churches today is "the revival of a white Protestant fascism" based on racism.

He said this fascism presents its greatest danger through use of "the same Scriptures by distortion to support almost an opposite ideology from our own."

Blake cited "the kind of pressure the White Citizens Council is exerting on our brethren in the South, which places their lives in jeopardy if they protest against being thrown off the voting rolls."

OMAHA, NEB.—Five Southern clergymen ousted from their pulpits over the race segregation issue were pledged assistance by the General Board of the National Council of Churches in a resolution adopted at its meeting here.

The board called on the national church bodies of the five ministers to "secure other places of Christian ice for them."

It also directed Church World ice, the Council's welfare ager canvass member bodies to seek w setting up a relief program "for ters and their people, white or who are victims of persecution a sult of their efforts on behalf of ju

The names of the five dismisse isters included Methodist Roy C Lamotte of Mississippi [See THE P Dec., 1955, p. 48]; Marsh M. Cal of Durant, Mississippi; Ed. Jor Parkin, Arkansas; Robert Trotm Terrell County, Georgia; and C. son Stafford of Batesburg, S. C.

ATLANTA, GA.—The outgoing dent of the Georgia Council of Chu called on Christians in the sta foster "an atmosphere for freed speech on the segregation questio

Dow Kirkpatrick, pastor of A First Methodist Church, told sixty delegates attending the council's nual meeting here that he is "d concerned because the atmosphe Georgia now is one which denies dom of speech on this subject."

"Freedom of speech is not deni law; it is now being denied by fea said.

CINCINNATI, OHIO—A group of M odist educators, meeting here, upon their church to conduct "a creased program of education re ing justice in race relations." asked the denomination's Counc Bishops to give special emphasis t subject during the next four yea

Their resolution will be present a memorial to the General Confe of The Methodist Church which in April in Minneapolis.

It proposed that a church-wide gram of education during the nex years include:

1. Widespread and effective pu tion of honest and realistic repo instances in which the races are e ing fellowship.

2. Carefully prepared, well ported attempts to achieve fello between the races in limited situ such as local and district confer community enterprises and s projects, and the exchange of mi and lay workers.

3. Increased support for the duction of white teachers and stu in Methodist Negro colleges a Negro teachers and students in colleges.

4. Judicious, honest, and n flammatory publication of scienti formation on racial relations in medium of communication availa the church.

aching Reveals Our Skills

Some preachers are not good public speakers, but public *readers* who do their thinking in private and their speaking in personal conversations.

WIGHT E. STEVENSON

AN delivering a sermon stands in e of the most defenseless posi- the world. The whole exercise erciless self-exposure. By his ng he shows the depth, extent, ality of his learning; he makes it whether or not he has continued a student since his university nd whether or not he has an in- ual grasp of his gospel. All of as indicated in the previous ar- 'Preaching Reveals Our Learn- an., 1956].

a minister's self-exposure does d with his knowledge; it sweeps essly on to disclose his skills and ost feelings. The feelings will be ic of the third article.

en Your Language Tool

preacher's skills are those s abilities which belong to a good speaker—the ability to use lan- with clarity, beauty, and force; pleasant, well-modulated, clearly ated voice. At the very least this good grammar and correct pro- ion.

it is hardly enough that a er shall do no damage to the language. I am not interested ing a society for the prevention lty to the English language. Lan- is only a tool, and it does not e the idolatrous worship that English teachers accord to it. heless, it should be a sharp tool, dull, rusty one. And a good er should be concerned to do as vith it as possible. Thus he needs lls of oral address and of vital

Whether or not he has these will be instantly apparent to any congregation. The people may talk of his speaking deficiencies laughingly:

"Our minister murders the king's English."

"Our preacher is a nice guy, but he talks as if he had a mouth full of mush."

"Why does he always say 'gen-you-WINE' (genuine)?"

Chances are that a loyal congregation will even excuse their preacher for his speaking ineptitude on the ground of compensating good qualities. But this does not mean that he should excuse himself. Nor does it mean that his dull, rusty language instrument is without moral significance.

To speak poorly is to limit the Gospel's appeal. It is to repel many who would be otherwise attracted, especially among the educated. It is to cripple evangelism and to disfigure worship. It is to take a talent from the Lord and fold it in a napkin.

You may not have thought of the skills of preaching as a product of cultivation. You may have felt that they were natural endowments. "He has the gift of gab," someone says. Thus, far too often, fluency, richness of vocabulary, pronunciation, grammar, and precision in articulation are left to take care of themselves because it is assumed that a man either has them or he can do little about them.

This is a curious assumption. Whatever the natural musical talents of a pianist, it is never assumed that he must not practice and perfect his technique. However great a surgeon's natural aptitude, he *learns* to operate; he does not simply blunder in with sincere intentions. But with the minister it is assumed that attention to speaking voice and pronunciation—to mention only two of his skills—will make him artificial, that it will produce not a herald of the Gospel, but an actor mouthing his lines.

Speaking skill can, of course, produce an affected pretender. That a preacher should be a good public speaker is the last, not the first, of his prerequisites. We would frankly rather hear a sincere man with a rasping voice tell us in bad grammar about a gospel that is real to him than to listen to a polished impostor with precise diction and limpid phrase advertising a product that he never uses.

But why should we have to choose either of these bad alternatives? Why not a sincere man who has experienced the reality of the Gospel and who has also taken the trouble to tell about it in compelling speech? We have a responsibility to be sincere, to be real; but after that we have the responsibility to be articulate. We must know the Truth; but we must also bear witness to it.

Thinking Aloud Before People

Basic skill in speaking is acquired by standing up and thinking out loud in front of an audience. A generation ago our society provided many opportunities to acquire this skill. Literary societies and debate teams gave numerous high-school students the thrill and the freedom of commanding an audience through the power of speech phrased for the occasion at the moment of delivery.

There was not only extemporaneous speaking—phrased on the spot from an outline prepared in advance; there was also a good deal of impromptu speaking, as when a member of a literary society was called upon without previous notice to criticize a speech which had just been delivered, or when a student in an English class was asked to give a minute-long oral essay in answer to a teacher's question.

I shall be forever grateful to Miss Katherine Eliot, a teacher of my junior and senior years in Canton High School, Canton, Illinois. It was her practice to call on the members of her literature classes at random, like this: "Dwight, choose a subject while you walk up the aisle. When you reach the front of the room, turn around and start at once to make a two-minute speech. Think while you walk and as you talk."

This happened many times during the semester to every member of the class. And Miss Eliot subjected every speech to searching criticism. The result was that we learned the basic skill of public speaking, which is thinking aloud before an audience.

All that has changed. Today it is possible and not unusual for a college graduate to arrive at seminary without

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GHT E. STEVENSON *is professor of tics at The College of the Bible, ton, Ky. This is the second of rticles on the theme, "We do ourselves."*

ever having expressed himself orally for as much as ten consecutive minutes. He has had no literary societies or debating clubs. His class recitations have been short answers to direct questions, or group sharing in a discussion. He has written few themes or term papers. His school examinations were "True and False" because the teacher grudged the time to grade essay answers.

Thus when confronted with the ordeal of delivering a sermon he is self-conscious and ill at ease or even panicky. He prepares for the occasion by writing a manuscript, which he reads or half commits to memory. As time passes he becomes more and more adept in using manuscripts, but he never learns really to think in public and he seldom carries on a dialogue with an audience.

He is on the defensive. He does not feel free. He has only one method. If the lights go out or a breeze snatches away his saving pile of paper, he is a gone gosling. He is not really a public speaker at all, but a public reader who does his thinking in private and his speaking in personal conversations. What a pity.

The only proper *basis* for public speaking is speaking in public. Advance and improvement in speaking must come through writing, but the foundation must be laid through extemporaneous and impromptu speaking. A minister ought to begin that way in his youth if possible. The more practice he gets, the better. This basic skill is not declamatory; it is simply thinking aloud with people as we stand before them.

Writing Insures Clarity

Most of us have all the extemporaneous speaking we need and then some. We have fallen to the opposite peril of verboseness. We talk at the drop of a hat. Though the ideas may be rather thin at times, we are never at a loss for words. We express ourselves, but not sharply. We talk, but not forcefully. We simply ramble and rant.

The cure for that will be found in writing. Only writing can save a man from the curse of eloquence, which, as John Oman said, is merely a "facile command of clichés in embattled series . . . as near to the speaker's heart as the inside breast-pocket of his coat" (*Concerning the Ministry*. Harper & Brothers, out of print).

Writing as a discipline is second to experience in speaking but it is an indispensable second. No man has a right to continue in a profession of speaking in public if he does not subject his utterances to the rigors of writing and rewriting. The reason for this was never better stated than by Francis Bacon: "Reading maketh a full man; conference [speaking] a ready man and writing an exact man."

When a man gets his speech down on paper he can see how befogged it is, but what is more important, he can begin to clarify it. In this day of tape recording a preacher can listen to his sermon after he has delivered it, and he certainly ought to do this, but such listening cannot take the place of writing. Rather, a minister who listens to himself a few times will surely be driven to writing. Writing does something for style and for clarity of thought that no other discipline can supply.

Some preachers will exempt themselves from writing with the excuse that they have no aptitude for it. "You write easily," they say. "It comes naturally to you. But I just cannot do it. I am a speaker, not a writer." Nonsense. Writing is hard work for anybody. Irvin Cobb once said, "You ought to see me some morning when I'm dashing off my stuff—at about one inch an hour. " And J. Edgar Park strikes a responsive chord in all when he writes, in *The Miracle of Preaching* (Macmillan, out of print), "One of the most impassable roads in the world is that between the brain and the point of a pen."

Writing is work, but it is the work proper to a preacher. No man week after week earns the right to ascend into his pulpit unless he has subjected himself to this discipline. If he persists in speaking without the exactions of writing, he will ultimately merit from his congregation the judgment of Quince in Shakespeare's *A Midsummer-Night's Dream* (edited by Cyril Alred. St. Martin's Press, $1.00) when he advised the lion on his part: "You may do it extempore, for it is nothing but roaring."

His voice is the most intimate part of a person; it reveals more of his real self than any other sign. Ultimately

is rooted in emotional structure thus a matter of fundamental p ality. But voice is also a matter o tation and habit. Sometimes the is bad, as when a voice is na hoarse, harsh, breathy or metallic

Bad vocal habits like these c corrected by competent speech t pists. A preacher with an untr voice is as unprofessional as a p cian with a messy instrument cas at once gives himself away as a ca craftsman.

The general run of everyday A can speech is careless and provi In addition to being ungrammatic is mispronounced and poorly ar lated. People say "govment," "secat "biznuss," "kaint," "doin'." They the final "d" in *find, mind, kind,* an final "t" in numerous words ending that consonant. They slur over sylla

The marks of education ought to in a man's speech; and one of its s indications is refinement and prec in articulating the more than fifty arate sounds which make up the a alphabet of American spoken langu

The question of regionalisms is that will have to be settled individu But unless a man is at pains to acq a universal diction, his speech stamp him as native to a region ra than as citizen of a country. It does require a skilled linguist to disting the Vermonter from the Texan, Georgian from the Kentuckian, Hoosier from the Tar Heel.

The "Southern accent" is a fic there is no one variety of speech c mon to the South. There are many. same goes for "Yankee talk." S men will want to shed these confi regionalisms. The answer is the cipline of phonetics.

A minister must have a single st ard of speech for all occasions, of co He must not speak one way out o pulpit and another—cultured way the pulpit, else he will seem to be he in truth is, affected and unnat If he wants a cultured speech he cultivate it daily and put it into op tion in all conversation.

Questions of a minister's self cipline discussed in this article are ters of culture, not profoundly re tory of character, but neither are insignificant. They mark the differ between a man neatly attired, pants pressed and shoes shined, a man just "thrown together," rumpled suit, hair uncombed, beard shaved, and shoes unshined.

The minister who has all other q ties of learning and character wi all the better and none the worse touch of cultural discipline.

LENTEN PREACHING--II

Suggestions for preaching and worship during the second half of the Lenten season. The Season of Renewal ends with Easter Eve on March 31.

›ulsion and Consent

RCH 18, Fifth Sunday in Lent, or Passion Sunday. Hebrews 9:11-15 or Mark 10:32-45. Additional sug- : Mark 15:21-33. Suggested hymns: 147, "Ask ye reat thing I know"; 148, "When I survey the won- ross"; 149, "In the cross of Christ I glory." Suggested n: "Sanctus and Benedictus," from St. Cecilia Mass, mod (G. Schirmer, 3 East 43rd Street, New York 17, #3768, 22 cents).

In using the alternative lesson for this day (Mark 15:21-33), one will find a sermon in the text, *And they compelled a passer-by, Simon of Cyre'ne . . . to carry his cross.*

Life has a way of conscripting persons for greatness. But greatness may be the part of a seemingly menial task. Life is a series of chain reactions with small beginnings and large uences. The performance of the commonplace today e the seed of tomorrow's spectacular achievement. n, too, it is striking that they had to "compel" Simon e'ne. There is much to be said for a restudy of the ance of compulsion in every life. Did not Methodism out of the experience of one who went to midweek e quite "unwillingly"?

ted: A Triumphant Christianity

rch 25, Sixth Sunday in Lent, or Palm Sunday. bians 2:5-11 or Mark 11:1-11. Suggested hymns: 278, on, O King Eternal"; 419, "Jesus, united by Thy ; 128, "All glory, laud, and honor." Suggested an- "The Palms," by Faure (Clayton F. Summy Co., Wabash Avenue, Chicago 4, Ill., #1249, 20 cents). he first Palm Sunday the religion of Jesus began its tic movement from the side street to the main thor- re. The marching Christ took his place in the Big e. Samuel Goldwyn once remarked that he wanted a hich begins with an earthquake and works up to a . Religion no less than business, politics, or the fine ust seek the experience of triumph.

preacher does well to pull out all the stops on the hant Christ as Holy Week begins. The Lenten season it too apt to play up the idea of "spiritual retreat." Historically the latter weeks of our Lord's earthly ministry were climaxed by a mighty religious advance. The monastic type Christian who wants "to go apart" has his place, but Methodists find their greatest examples in those frontier preachers who went everywhere "publishing their message in the open face of the sun."

Palm Sunday is a good time for all followers of Christ to take the little plant of experience and faith which they have been nurturing so carefully, and put it out in the open sunshine before all men and let it praise God saying, *"Hosanna! Blessed be he who comes in the name of the Lord!"*

In the Shadow of the Cross

March 25-31, Holy Week.

Every pastor will do well to plan for Holy Week with care and thoroughness. In many communities union services are characteristic, at least for the Three Hour Service on Good Friday.

The week also offers unique opportunity for the ministry of music through the presentation of oratorios and cantatas. Examples are: "The Seven Last Words," by Dubois, and "The Crucifixion," by Stainer (Theodore Presser Co., Bryn Mawr, Pa., #412-40172 and #432-40128, $1.00 and 75 cents respectively).

One church has used the following pattern for the week:

Monday—The meal in the Upper Room. A service in silence for the women of the congregation. Both Jewish and Christian music is used. Readings from the Bible and a passage from contemporary literature on the Last Supper are used. The meal closes with the partaking of the elements of Holy Communion at the table. The minister participates only in the latter, though he is present throughout the service.

Union services of preaching with a neighboring congregation on Tuesday and Wednesday. An exchange of pulpits and choirs and the place of meeting each night is a part of the plan.

Maundy Thursday: The service of Holy Communion in the evening with the church open throughout the afternoon

for silent observance. A minister is present but the ritual is not used in the afternoon.

Good Friday: The Three Hour Service for the entire community planned and led by the ministers of the community. Good Friday evening, a one hour service combining meditations on the Seven Last Words from the cross with appropriate music. On Easter Eve the church should be open throughout the day for meditation and prayer in preparation for Easter.

The Guest Chamber

March 29, Maundy Thursday. I Corinthians 11:23-29, Mark 14:66-15:15.

Perhaps the best observance of this day is the undeviating use of the ritual for the sacrament of Holy Communion as found beginning on page 523 of *The Methodist Hymnal,* or page 369 of the Book of Worship. A suggestive change is to use "The Office of The Tenebrae," by Joseph R. Swain (THE PASTOR, March, 1952, p. 17).

The sermon may touch upon many matters, though it is necessarily brief. I have never found a more constructive pattern for the meditation on this particular occasion than that in *Christ in the Silence* (Abingdon Press, o.p.), by C. F. Andrews (pp. 46-47). We are reminded of three things about the Upper Room which we must ever bear in mind: The guest chamber our Lord chose was large; it was an upper room; and it was furnished.

In Tune with God

March 30, Good Friday. Hebrews 10:4-25, Mark 15:16-41. Suggested hymns: 134-149, especially 144, "Beneath the cross of Jesus."

Every preacher ought to read new, and also reread old, books which interpret the seven last words. A book not strictly on this theme but very helpful, especially for Holy Week preaching, is *The Story of Jesus* (Oxford University Press, $2.30) by Theodore Parker Ferris (p. 61 to the end). Other suggestive books are *From the Cross: The Seven Last Words* by Gaius Glenn Atkins (Harper & Brothers, o.p.), *The Seven Words* by Clovis G. Chappell (Abingdon Press, $1.00), and *The Words of Jesus from the Cross* by Gaston Foote (Otterbein Press, o.p.).

I collect poems, prayers, and pointed paragraphs on the cross and weave them into my interpretation of the seven last words.

Preparation for this service is not so much a discipline in homiletics, though pointed illustration is always appropriate, as it is an exercise in spiritual discipline. For the service of Good Friday the heart must be made ready no less than the mind. The soul must be in tune with the Infinite if the lips are to speak winsomely of our Lord's last hours on the cross.

The meditations offer unique opportunity for the minister to press home to his listeners the missionary claims of the gospel and the importance of sharing the love which has so completely been shared with us. I once observed a Good Friday congregation most generously moved to support a missionary project when the speaker on that occasion m no deliberate attempt whatsoever to solicit contributi We need to show people, specifically, what they can about the cross.

Finally, the Good Friday service ought to end on a n of triumph. Perhaps the congregation should go fr singing, "In the cross of Christ I glory," 149. The congre tion should leave the church knowing that where men w "the end," God added his signature and said, "to be c tinued."

As Theodore Parker Ferris says in *The Story of Je* (p. 113), "It makes all the difference in the world to m know and believe that Jesus is alive, and that the Kingd of God for which he gave his life is alive and powerful true and real; and it means that the only way you or I v ever find our lives is by way of that Kingdom, by way that Cross, and by the price of that love. There is no ot way, and that is why our hearts are filled with gratitu on Easter Day as we try to put into words what is really b yond the range of words: that Jesus, though not in a phy cal presence, though not visible, though not here among now as one we can see, nevertheless lives and reigns f ever, and that his spirit can be in us and that we can be him."

The Day Before

March 31, Easter Eve. Hebrews 13:20-21, Mark 15:4 47. Suggested hymns: 111, "Fairest Lord Jesus"; "Above the hills of time the cross is gleaming."

There comes to mind a great sentence by Emerson "Self-Reliance," "I like the silent church before the serv begins. . . ."

Most churches have developed the fine custom of scheduling weddings on the day before Easter. In fact seems unnecessary that there be any service in the co mon use of that word. What better "service" is there Easter Eve than that of the personnel in charge of building, the flower committee, and those others who ha specific responsibility on the next day, being about church preparing for the glorious pageant of Easter?

If the preacher and those working with him want share in someth that will prepare th for the next day, the lesson from Gospel be read; someone sing Joseph's Lovely G den," by Clare Dickinson (H. Gray Co., #135, cents); and let th join in this collect:

Almighty God, Father, who brou forth from death u life our Lord Je Christ, we praise T for this glorious day. Breathe upon us Thy silence that quiet voice of the Risen Christ may be heard. We wo wait expectantly for Thy high summons to grasp new tru share a deeper joy and abide in the presence of a stron hope. Grant that the Resurrection day shall make us as disciples of old, new men and women, eager to share w all the glad news of Thy victory over sin and death, the dawning of that Kingdom which knows no end. P pare us for the life immortal by guiding us to lay hold these moments of that life which is eternal. Amen.

ligion's Gifts of Healing

The relation between religion and health is discussed by a pastor who feels that "the power of prayer and faith in the realm of physical health has hardly been tapped."

J. LESTER McGEE

T OFTEN in our churches do we alk about the relation between n and health. Yet an important n of religion is to make people nd keep them that way—physi- mentally, and spiritually. While ve been neglecting this function, o the point of denying it, others been capitalizing on it, until to- ny queer sects thrive to our con- and embarrassment.

nk it is time we return to a rec- n that *faith and prayer* affect a health, and begin to practice the al techniques that counteract ss and disease.

of us give little credence to the g of physical ailments by spir- neans. We refuse to believe that al diseases can be cured by any- so vague and intangible as reli- faith. That is our common atti- one of downright skepticism.

ne New Testament, however, the g of physical illness by spiritual is accepted as credible. Jesus bout teaching in the synagogues, ing the good news of the King- nd healing all manner of sick- nd disease.

Darkness into Light

y of the apostles were able to y religious means. And others han the apostles did the same Paul speaks of the *gifts of healing* orinthians 12:30), and James *the prayer of faith will save the an, . . . Therefore . . . pray for other, that you may be healed* 16).

ESTER McGEE *is pastor of Quayle rial Methodist Church in Kansas Cans.*

Today practically every branch of the medical profession takes for granted that there is a connection between religious faith and physical health. At one meeting of the American College of Physicians Doctor Edward Weiss of Philadelphia read a paper on the diseases of the heart. He cited the journal of John Wesley in which Wesley told of a woman who had in her abdomen a continuous pain which failed to respond to medical treatment. Wesley wrote that he found the pain to have resulted from the woman's fretting over the death of her son.

In his journal (of May 12, 1759) Wesley asked, "Why . . . do not all physicians consider how bodily disorders are caused or influenced by the mind . . . ?"

And Doctor Weiss replied: "That is just what we are beginning to do."

We are at last emerging into the light as to the possible source of from 50 to 75 per cent of humanity's ills—*a state of mind and heart.*

The smattering of medical and psychological materials which I have read abound in cases of men and women in whom serious physical disorders had been brought on as the result of morbid thoughts, chronic fears, and troubled consciences. Indeed physicians, psychologists, and psychiatrists tell us that sickness is both physical and mental, and that the patient's state of mind is more or less a part of every case of illness.

It is, in fact, interesting to note what illnesses the medical writers believe to be due as much to human emotions as to physical causes—peptic ulcers, high blood pressure, abdominal disorders, migraine headaches, diabetes, and even tuberculosis.

Is it not reasonable, then, to believe that any kind of spiritual ministry that can inspire peace and hope and confidence can profoundly affect the outcome of many cases of illness?

'Not the Body But the Man'

The deepest mystery in this universe is not off among the planets but here inside us. It concerns the relation between body and soul, matter and mind. In fact, we know little of what happens inside a person during the transition from decision to deed, from idea to action.

The relation between body and mind is the profound enigma of the universe. But this we do know—there is a connection between our bodies and our spirits, so that the health or ill health of one deeply affects that of the other.

A present development in medical science is to regard the patient as a person, an entity of body, mind, and spirit which act and react upon one another. If a sickness attacks one of these, it makes its influence felt upon the other two. As Silas Weir Mitchell said, "Not the body but the man is ill."

Nathaniel Hawthorne was writing like a modern psychologist when about a century ago, in *The Scarlet Letter* (Modern Library, $1.45), he said: "A bodily disease, which we look upon as whole and entire within itself, may, after all, be but a symptom of some ailment in the spiritual part."

Richard C. Cabot, for many years professor of Social Ethics at Harvard Medical School, said that the minister could be doing 75 per cent of the healing work of the physician and could do it better than the physician, *if* he knew his business.

Psychiatric First Aid

I am overwhelmed by the possibilities for mental and spiritual therapy in our churches today. Of course, ministers are not psychiatrists and should not pose as such, but we do have a marvelous opportunity to render "psychiatric first aid" to thousands of suffering souls in the name of religion—the "untwisting of so many tangled personalities." And that is evangelism at its best.

For better or for worse, the body and the mind keep house together. The inseparableness of the physical and the psychic makes clear that they are inextricably interwoven in both sickness and health.

Are we going too far, then, when we say that much of our physical sickness is basically mental and spiritual and needs neither pills nor penicillin, but psychosomatic medicines and some clear-cut religious therapy?

For instance: A disturbed mind, consciously or unconsciously, often affects

the body to the extent of being the primary cause of heart trouble, gastro-intestinal disturbances, asthma, hay fever, diabetes, and many other organic disorders.

There are many psychological terms being tossed about rather glibly today with few people knowing what they mean. What, for example, is a *neurosis?* We say a person is a neurotic. What do we mean?

A neurosis is *not* a mental disease, but rather a functional maladjustment primarily in the emotional life. A simple synonym for "neurosis" could easily be "conflict," for the neurotic is in conflict within himself. Two or more strong drives are operating in him and producing incompatible responses.

In most cases the neurotic misery is attested by specific complaints. These complaints, or symptoms, differ with each category of neurosis, but sleeplessness, restlessness, irritability, sexual inhibitions, distaste for life, lack of clear personal goals, phobias, headaches, and irrational fears are among the more common ones. My point, however, is that the neurotic suffers from *anaphylaxis* (super-sensitivity) and eventually becomes physically sick too, usually where physical resistance is weakest.

What Is a Psychosis?

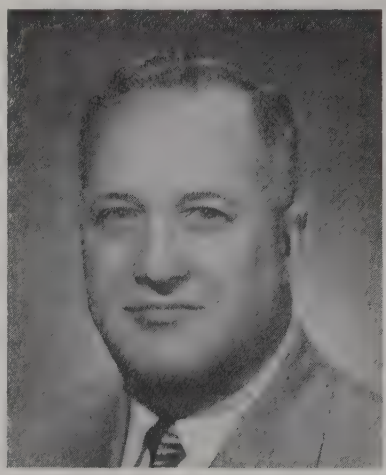
While a neurosis is not a mental disease, a *psychosis* is a mental disease, of either functional maladjustment or organic origin. It is difficult sometimes to decide whether a person is suffering from a severe neurosis or whether he is becoming psychotic. But, a neurotic patient is not insane while a psychotic patient is, even though the insanity may be slight and curable.

There are many kinds of psychoses, such as schizophrenia, paranoia, involutional melancholia, manic-depression. In every psychotic patient there is a distortion of judgment. He is always right and everyone else is wrong. Because the psychotic is mentally ill, invariably his mental illness affects his physical health too.

There are thousands of people suffering physically, simply because they were first neurotic or psychotic, their emotions or minds diseased. The tragedy is that unless they allow some sort of religious diagnosis and submit to sane and practical religious therapeutics, they will never know what is basically wrong with them, and they will go to their graves prematurely. In extreme cases, of course, professional psychiatric help is needed, and the minister must not hesitate to make that recommendation.

A straightforward but illiterate man became seriously ill and was taken to a hospital. The doctors kept examining him and going out for consultation without telling him anything. Then his son came in, and the man said, "Son, I want you to go out and listen to what the doctors are saying and come back and tell me. I want to know what is wrong with me."

The son did as he was requested and he came back and said: "Dad, they don't know what is wrong with you, but I heard them say they were not going to worry about it, for they are sure the autopsy will show it."



McGEE

Many people will die from physical ailments brought on by emotional and mental disturbances, and only eternity's autopsy will produce the revealing diagnosis—too late.

'Homeostasis' or God?

When a person recovers from a physical ailment, do we suppose it was the medicine, the nursing, the operation, the X-ray, or the exercise that made him well?

If we do, we surmise a great deal more than do the doctors. Our foremost medical men assert that in our bodies there is a mysterious healing force (*vis medicatrix naturea*), and that when a doctor successfully treats a patient, either by medicine or by surgery, he simply gives the natural healing power of the body a chance to function. Neither the doctor nor his remedies heal the body. But by his remedies the doctor makes it possible for the healing force within the body to work more effectively than otherwise it could.

All this means that the source in us of health and healing is a mysterious, beneficent power, spiritual in nat coming, it seems, from above. S doctors call it "homeostasis." Ot call it "God."

Inscribed over one hospital are words: "I dress the wound. God h it." We customarily think of di healing in connection with events are spectacular and instantaneous. every medical cure is God at w Every recovery from sickness is a r elation of God's law made effectiv human life—strange, spiritual l which operate when the conditions right.

I am not an advocate of superstiti and ignorant sects that seek to heal weird chants, anointings, and l prayers. But I do believe in the pos bility of a sane, spiritual method counteracting sickness, a method ba on the intelligent use of prayer a meditation, a method divorced from crude absurdities and exaggerations many of the present-day healing cu a method that is in harmony with best traditions of Protestant Christi ity.

Can anyone deny that a loving mi an untroubled conscience, a sinc purpose, a devotion to truth and go ness, a profound religious faith, a d sense of the reality of God—can any deny that these contribute to the hea of the body?

The real truth is that the power prayer and faith in the realm of phy cal health has hardly been tapped. are just beginning to realize the p sibilities. Even in afflictions which se beyond cure, deliverance has come prayer and faith. Every physician testify to cures of seemingly hopel cases.

But the therapy of religion goes yond the mere restoration of phys health. In afflictions which cannot cured, or which involve pain, pra and faith produce a deeper healing.

One person is embittered by his ness, while another gains spiritual sight. One person resents the comin old age, while another faces the ine table with courage. Here we find a he ing beyond healing.

Modern medical science, embody as it does the spirit of the Great Phy cian, is ordained of God, and the p son who deliberately neglects its se ices transgresses the laws of good se

But probably half the people who sick today need the scalpel of the Sp more than the scalpel of the surge They need surety more than they n sulfa, Pentecost more than penicil aspiration more than aspirin, med tion more than medication, prayer m than pills, and salvation more t streptomycin.

Counselor's Workshop

hould I tell my husband about it? Should I nag him? ould I try to make him admit it? Whenever I men- n the subject, he flies in the air, he denies it. . . ."

Unfaithful Husband

Good morning (*as I entered*

Good morning.
This is a bad day.
Very bad. It has been raining
n't you be seated?
Thank you. (*I sat down.*)
I have something to tell you,
n't know how to start.
Start any way you desire.
. I have a serious problem. I
discovered that my husband
unfaithful to me.
I am sorry to hear that.
. Yes, he has been unfaithful
some time. I am almost sure.
You are not quite sure.
I am quite sure. I have found
n his clothes.
It looks like circumstantial
but there is a possibility of its
e.
. I am quite sure it is another
think I know her.
Does she live here?
No, she doesn't live here. She
another town where my hus-
rks. I think I even know who
an is. What do you think I
do?
This, of course, is a serious
There should not be a hasty

. I don't believe in divorce. I
ght up in the church, and I
ieve in divorce.
The Methodist Church is, of
pposed to divorce, except as a
rt, after all other means have

. Then what do you think I
o? Do you think that I should
ell the girl about it and have
this?
I don't think so. In the first
nce you are not 100 per cent
he might deny it; in the second
e might deny it anyway. And
she might insult you. If she
decent woman, she wouldn't
any such relations with your
No, it wouldn't do any good to
Moreover, if it isn't she, it
e somebody else. We should
h your husband.
. Then what do you think that I should do? Should I tell my husband about it? Should I nag him? Should I try to make him admit it? Whenever I mention the subject, he flies in the air, he denies it—and he is high-tempered.

Pastor. Tell me how long this had been going on before you found it out.

Mrs. C. Quite some time. Indeed, this is not his first affair. He did the same thing a few years ago, and he admitted it, promising not to do it again. And here he starts again.

Pastor. How is the attitude of your husband toward you? Has he changed all of a sudden?

Mrs. C. It has changed recently. I notice the change.

Pastor. Does your husband find the home comfortable? Does he complain about the food or anything around the house? You undoubtedly realize that most husbands, if not greeted properly, or if they do not find the home atmosphere such as to suit them, will find some way to compensate for that which the home does not provide.

Mrs. C. I have been taking care of the home all right. I take care of the meals and everything around the house.

Pastor. Sometimes the only trouble with some husbands who do not have any standards to go by is that the grass looks greener on the other side of the fence. You undoubtedly realize that.

Mrs. C. Yes. I do realize that. That may be the reason.

Pastor. There is also the fact that you do not have the same interests in life. You are associated with the church; you are a member of the church, and your interests lie in that direction. The companions of your husband are an altogether different type. Do you think there is a possibility of changing his interests?

Mrs. C. I doubt it very much. He never went to the church, and when I married him, instead of converting him to my ways and bringing him to the church, I stayed home with him. I realize that I made a mistake.

Pastor. You need not regret that. It is too late now, and of course you didn't know then as to the effects that might have on your future. Let us see what we can do for your husband.

Mrs. C. I hope something can be done for him. He needs help.

Pastor. By the way, does your husband like to read? Do you ever have family devotions?

Mrs. C. My husband does not read books, only magazines and newspapers. He even doesn't want me to read to him from the Bible. He is afraid.

Pastor. How about books on psychology which might prove helpful?

Mrs. C. He doesn't care for any books.

Pastor. Let us not lose hope even though your problem looks difficult.

Mrs. C. You don't think that I should confront him with his behavior?

Pastor. I don't think so. Assuming that what you suspect is the truth, nevertheless, you can't help your husband by nagging him. You see, you only succeed in making him antagonistic. He won't admit his guilt. If you can bring him around to admit it through love and kindness, well and good. But nagging, never. It will pull you farther apart.

Mrs. C. How then shall I go about it?

Pastor. In the first place, let us pray about it, so that God will guide us to do the right thing. Remember, the church will be with you. Then, perhaps, it would be better for me to see your husband and have a talk with him, not making any mention of the problem, but merely chat with him in a friendly manner.

Mrs. C. I haven't told him that I was going to speak to you.

Pastor. I would like to ask your husband about his attitudes and feelings in regard to your work in the church, whether he encourages such things or not. Also, I would like to invite him to come to our fellowship meetings. I realize that your problem is not very easy, but with God all things are possible.

(*Mrs. C. sheds a few tears.*)

O Lord our God, teach us temperance and self-control, that we may live unto the spirit and be mindful of all that Jesus endured and sacrificed for our sakes, and how he was made perfect through sufferings; and help us so to keep the fast that thou hast chosen, that we may loose the bands of wickedness, undo the heavy burdens, and let the oppressed go free; through the grace of Christ Jesus, our crucified and risen Saviour. Amen.

—From *The Book of Worship for Church and Home*

Pastor. Do not worry about it. I know that you can't help worrying, but you can pray to God, laying before him your problem, and he will solve it in his own way. Ask for guidance. The church will pray with you. Do not lose hope. Let us pray.

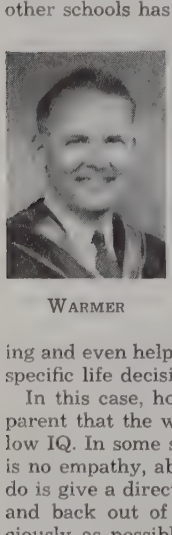
Pastor's Comment

It is apparent that non-directive counseling as taught in seminaries and other schools has no place here. The person wanted a definite answer, and no evasions. My feeling is that my answer was the correct one, although there may be better answers than the one given. I would like to know.

Evaluation by

GEORGE A. WARMER, JR.

THIS case leaves me speechless. Here is a minister who is using the case to demonstrate that non-directive counseling "as taught in seminaries and other schools has no place here." There are, of course, times when non-directive counseling is not only wrong but harmful.



WARMER

It seems to me that if a person has a very low IQ and is faced with a complex situation where the IQ does not allow any solution, it is all right to give direct counseling and even help the person make very specific life decisions.

In this case, however, it is quite apparent that the wife is not one of very low IQ. In some situations where there is no empathy, about all a minister can do is give a direct answer to a question and back out of the situation as graciously as possible. Here again, in this case there seems to be in the beginning very good empathy. In fact, the lady has called her pastor because he is the one person with whom she most wants to talk.

Then there are the cases where there is a "social lag" so far as mores or morals are concerned. This is true of many people who live in the large inner-city jungles of America. Their sense of what is right or wrong is in a different world than the typical Protestant minister's mores and morals. At certain points and in certain situations it would mean that a minister can do little less than use whatever authority he possesses to describe a way of life which so far has not even dawned on the person's consciousness.

Again in this case, it appears that the woman's morals and mores are on a level with those of the pastor and there are constant bridges of conversation across which they pass because they have somewhat the same points of view.

Self-righteous Overtone

Now to take a look at the specific case and the way in which it was handled. One would wonder about voice inflections on the part of the pastor. It looks as though much is said here that is not put into words.

It is quite certain that there is a self-righteous overtone whenever the word "church" is used. One finds a lot of questions racing across one's mind when one reads "Remember, the church will be with you." We might well ask, "Well, what is the church?" What does it mean when he says, "The church will be with you?"

Then again, it is nothing less than evasive (and I would say a sentimental type of eyewash) when the pastor says, "I would like to ask your husband about his attitudes and feelings in regard to your work in the church, whether he encourages such things or not. Also, I would like to invite him to come to our fellowship meetings. I realize that your problem is not very easy, but with God all things are possible."

No wonder Mrs. C. shed a few tears. This says absolutely nothing, does not speak to her condition, gives her no hope, has offered her no opportunity to discover her own insights, and leaves her without any real solution.

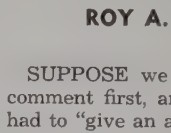
In short, the pastor failed and failed miserably at the point where Mrs. C. asked what he thought she should do and he began giving her direct, specific answers. This, of all cases, is one where a man has a very difficult time feeling his way into the situation and it seems to me that the pastor should have been most considerate and above all should have been a good listener.

One book which might help in this kind of case is the book by M. E. Harding, *The Way of All Women* (Longmans, Green & Co., $4.00) In it there is a chapter on "The Other Woman." Books, however, will not help this pastor too much. It seems to me that what he needs more than anything else is to lay hold on a new humility and sense that the direct answer to such questions is something that is beyond even the best-trained minister. Here w and pray in our own quiet w trust God for the healing whi desperately needed.

Evaluation by

ROY A. BURKHART

SUPPOSE we consider the comment first, and his feeling had to "give an answer" as to w woman should do about her hu behavior. Great as is the tempt



BURKHART

evaluate a si and give from our standpoint, must alway in mind that the person co the insight fo self we ha helped the tion.

A con ence does no to be com non-directive, but our major jo reflect the person's feelings so t has a chance to come to fulle understanding. Personally, I do n lieve in an exclusively non-di approach, but any directive that should spring from the person's

When questions are asked should be to help the person what he has been saying, not the subject or deflect the t thought. Questions should help t son gain greater insight, not add burden.

In this case, for instance, the ignored the woman's comments her husband flying off the han why she felt she had to "nag needed a chance to air her feelin it would be in this direction tha lution would lie for her. The fa she did shed some tears was tion that she was finding some from her anxiety by talking abo matter with someone who was to listen.

A matter this serious, of cours not be dealt with in a single ence. In this situation it probably have been well to hold for anoth a consideration of any decision what to do in regard to the hu and instead explore the woman' ings about her own relationshi her husband.

GEORGE A. WARMER, JR., *is pastor of First Methodist Church in Oakland, Calif.*

ROY A. BURKHART *is senior pa First Community Church in Col Ohio.*

en We Pray for Others

These ideas about intercessory prayer are suggestive for the preparation of pastoral prayers for worship services.

AROLD WILEY FREER

T HAPPENS in intercessory ver? To begin with, there are rsons involved: the person in person praying, and the Per- ked.

s prayer for others begins with in need. Someone may be sick or physically; someone may ; someone may be in doubt job, over his faith, over some matter. Or the prayer may be to rejoice.

three parables of the fifteenth f Luke, those who found the p, the lost coin, and the lost aid: *"Rejoice with me, for I nd* [that] *which I had lost."* e many such ways to rejoice ers: when one unites with the when one gets a new job; when es into a new home; when a married. But whatever kind ession we practice, it is *need* s that prayer.

mes the person knows his own ny ask for prayer for them- thers, knowing their need, are mention it, or feel too humble others with their little needs. is that frequently friends re- ercession for them.

thers just do not recognize d. Through the years Monica or her son Augustine, who he had no need. But she knew Parents are like that, daily heir children and their needs e love of God. But need, some- d, is the beginning of interces-

Next is the person praying. Love is in all prayer for others. It may be the love of one member of a family for another, parent for child, husband for wife, brother for sister, child for parent. Unable to meet the need of a loved one, but desiring greatly that the need be met, he offers his prayer.

A major part of intercession is that of one friend seeking help for another. Frequently it may even be for an unknown person whose name or need has been brought to a group at prayer, for the concern of one invites the concern of others. That is a deep and wonderful thing, a thing of beauty and mystery —concern and love inviting the concern and love of others.

Elton Trueblood has called prayer cells "The Fellowship of the Concerned." One member of a cell said that she had no concern. She came only a few times, then stopped coming. There must be concern if we are to pray for others.

The third of the persons involved is God, the One prayed to. One is in need, another desires greater help than a human being can give in answer to that need, so God is invoked. What one man cannot do, perhaps He can do. With some God is the last resort. All other help has seemingly failed or is inadequate. Nothing else can help; perhaps He will.

With others, God is not a last resort at all, but additional help, the help of One far more than human, reaching out in blessing where we cannot go. So there are the three: the one in need, the one praying, and the One invoked.

But let us return to the person prayed for. What happens to him? All will agree that what happens varies with whether or not he knows of the prayer. First, then, when he knows of the prayer. I shall never forget Charles Lewis. Twenty-five years ago when as a schoolboy I served a desert church under his superintendency, he said to me one day: "Last Friday at midnight I prayed for you and your work."

I was pleased, encouraged, humble, grateful for his concern for me. So it is with anyone when he knows another is praying for him. He feels strengthened, for he knows others, or at least one other, is interested in him and his need. He is willing to hold on a little longer, or is grateful for one rejoicing with him, or is pleased to think, "Someone is interested in me!"

We can all see that. It is like someone saying, "Chin up, I'll be with you." Only this is far deeper, for it says, "I have asked God, too, to be with you."

What happens, though, to a person who does not know about the prayer offered for him? For one thing, psychologists write now about extra-sensory perception. We know of mental telepathy, when two people in the same room suddenly speak of the same thing. But even at a distance there is something akin to that, beyond our persent sense perception.

In the Gospel of John is the tale of a father coming to Jesus, seeking to have his son healed (John 4:46 ff.). Jesus told him to return home. Later the man's servant met him along the way, to report the fever had broken. "What time did the fever break?" asked the father. "At one o'clock," was the reply. Then the father remembered that was the time when Jesus said, *"Go; your son will live."* Psychologists now say that could undoubtedly happen, for it happens today. We may not understand the thought waves, or whatever it is that God uses, but it works.

But then, besides extra-sensory perception, personal experience reveals many strange things about intercessory

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WILEY FREER *is director of the Life Clinic in Cleveland, Ohio, uthor with Francis B. Hall of* Three Together, *a manual for roups* (*Harper & Brothers,*

prayer. In a church where such prayers are a part of the morning service of worship, a request came concerning a young woman with a brain tumor, who was facing an operation the following day. The doctor gave her family little hope. The prayer asked for God's blessing upon the young woman, granting her faith and courage, and upon the doctors, granting them patience and skill.

The operation revealed not a tumor, but a brain cancer. Again the surgeon said there was little hope for her. Two weeks went by, and after further diagnosis, the doctors said, "This is not the kind of cancer we thought. We believe this can be treated by X ray." Treatment followed, and for nearly two years the young woman lived a normal, happy life.

When finally the cancer could no longer be controlled, and she died, her family said that those two years had been the happiest they had ever known. The serenity and courage of the mother kept them when time and again they would have faltered. Now this came about as a result of prayer or coincidence. Which? No one knows.

When Nothing Happens

Hundreds of like examples of the strange results that follow intercessory prayer, even when the person prayed for knows nothing of the prayer, can be told. Yet I must be fair. Personal experience also has taught that many times seemingly nothing has happened to the person prayed for. The prayer itself may have been wrong.

We say, "I prayed to save him, but he died." We all must. Sooner or later that prayer will be refused each one of us, for we must die. Perhaps we should have prayed that our friend should not be out of the care of God.

Or the prayer may have been without faith and expectancy. We just did not think it would be answered, even when we prayed! And of course it could not be! I remember a peddler coming to the door years ago with apples. With a glum countenance, and a gloomy voice, he asked: "You don't want to buy any apples, do you?" With equal solemnity and sadness, I answered: "No, I don't." Then he went away, even more discouraged. His sales talk was as negative as our nonexpecting prayer.

Now that psychologists are beginning to search more deeply into the workings of the mind, perhaps there will be some Christian research students who will examine the various forms of intercession, keeping careful scientific record of procedure, technique, and result. The whole problem of prayer in general, and the specific matter of intercessory prayer, stand on the frontier of controlled scientific experimentation. But until that day, everyone who prays in love for another should be unashamed to report what happened, even though the only honest answer must be: "I do not know that a thing happened!"

Let us consider the ground and motive for intercessory prayer. It is love. There is first the love of the one concerned about the need of another. One who loves seeks every avenue for help. If there is sickness, he turns to the doctor, to the nurse, to medicine, to all else. If there is loneliness, he turns to friends, to companions, to all else. If there is happiness, he rejoices, and wants others to rejoice, and all else.

But the one "All Else" is God. One who loves turns to God to find additional help for the person loved. He gives himself, and he expects and believes that God too will give himself.

There, after all, is the true reason for anyone offering prayer for another. God himself is Love. When we love, God is there. When we are concerned, God is concerned. When we grieve, God grieves. When we rejoice, God rejoices. That has been the faith of Christians from the very beginning. Nothing, we believe, ever happens outside of God's love and his care.

So we pray for another. We hold that one before God. God in his love accepts our faith in him. So through that overflow of love ou in his need is surrounded by lo love, God's love.

There is no magic in it, no sa cabalistic words to bring deit the picture. There is no merit ir expecting that because I have good man, He must do my wil love and love alone, our love anc love. It is saying that behind, b before the universe is the creativ maker of all the universe, who the loving God, our Father. It is our friend, known or unknown, care of such a fatherly God.

Hence, it is not insisting upo will, that it be done. We do not all the answers. But God does s whole. So our prayer for others "Not my will, but Thine, be do is trust and affection and confide the eternal God and his love for

"My friend is in need. I am conc about his need. Thou art concern God, my Father. Into thy keepin thy love, I give him. Accept th love and my concern." That prayer.

What, then, is the place of int sory prayer? For the one in n means being surrounded by God and our love. For the one pray means offering one's own love t For the One prayed to, it mea opening of avenues by which hi and concern may find entrance.

Liturgical Glossary

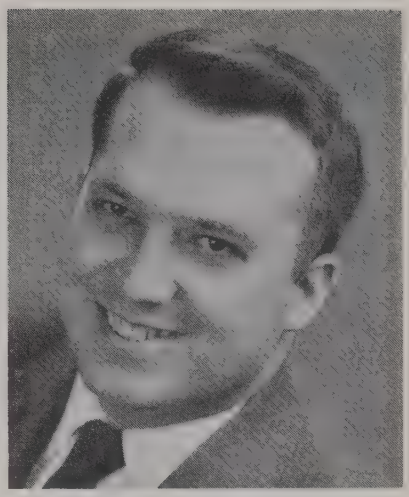
By PAUL S. SANDERS

Maundy Thursday Thursday in Holy Week. Commemoration of the institution of the Lord's Supper. (The alert minister will want to read up on the question as to whether the Last Supper was a Passover rite or just a fellowship meal. See Dom. Gregory Dix's *Shape of the Liturgy* (Morehouse-Gorham, $10.00), and William O. E. Oesterley's *Jewish Background of Christian Liturgy* (Oxford University Press, o.p.). The Lord's Supper is appropriately celebrated on this evening. Many Episcopal churches, which normally do not observe the sacrament except before noon, make an exception on this day. The name probably derives from the Latin *mandatum*, "commandment," referring to Jesus' saying as he washed the disciples' feet, *"A new commandment I give to you, that you love one another. . . ."* Color: purple.

Holy Week Week beginning Palm Sunday, re our Lord's last week upon earth. day, Tuesday, and Wednesday ha special commemorations. Thurs the anniversary of the Last Supp Friday, of the crucifixion. Saturd day of mourning, rest, and prepa for the victory of the Resurr From early times Holy Saturda been considered especially appr for baptism. Color: purple, exc black on Good Friday.

Chancel The part of a church bu set off from the *nave*, raised several steps, often with ustrade or screen separating it the body of the church. Normal chancel is the location of the and pulpit (on its outermost ed ward the nave), the choir stall the altar and altar rail.

ss for Preparatory Members



Teaching a group of young persons the meaning of church membership revived a pastor's faith in one of the Methodist minister's duties.

OHN W. BARDSLEY

E EACH YEAR, either in the or at the beginning of the r, every minister is confronted problem of his preparatory hip class. Many approach this ith a sense of dread. How shall ? Should I use the regular Strict discipline or loose dis- How much should the parents out the progress of the class? questions come to mind, and rone to feel that this time could more profitably in visitation or ion for the Sunday worship or a thousand other things we ther do.

with this sense of misgiving egan to plan for the member- s meetings. Many excuses and s occurred: How shall I teach the Christian meaning of life history of the Church "stick"? a good opportunity to interest the parents in the work of their How can I do it?

ded upon these requirements ass:

re would be no unexcused ab-

h pupil would be required to e of the worship services each —no unexcused absences here explained to the class that this nuch a part of their class as the y scheduled meetings. Surpris- ough, there were no vehement ns. The class sat together out the entire period.

re would be book reports and churches and other places.

system of differentiation should e among the students if the f work was to be judged, so the following plan was used: a five-minute review test each week, an hour mid-term test, and an hour final examination. Grades would be A—excellent, B—superior, C—good, D—passing. Certificates were awarded at the end of the class with wording comparable to the grade.

Young People Assisted

This necessarily involves a great deal of record keeping. In order that I could devote most of my time to the class, a boy and a girl from last year's class were asked to assist me. They graded papers, kept the records, and helped with the various projects. They were capable young people and were of invaluable aid. Assistants on this basis can be heartily recommended.

In an effort to create a democratic spirit in the best Christian sense, the class elected a president, vice-president, and secretary-treasurer. The leaders conducted the business meetings and were given considerable freedom in leading class activities.

Several parents were asked to serve refreshments at various times to show appreciation for the work that the class was doing. It was suggested that the class give the church a gift, and this met with surprising enthusiasm.

As can be seen from the above suggestion, an effort was made to secure close parental co-operation. At the beginning of the term a letter was mailed to each parent listing the various requirements, and periodic reports on the work and attitudes of the pupils were sent to each parent. Without exception, the parents appreciated these reminders.

Interest of the pupils and the parents seemed to increase and many parents seldom seen in church began to appear each Sunday.

Everyone looked forward to the climax—Palm Sunday week end. A membership banquet was planned for Saturday night, for which the Women's Society of Christian Service provided the meal. The Wesleyan Service Guild set the tables and the membership class decorated the fellowship hall.

The lay leader of a neighboring church spoke to the class, challenging them to live their religion and be "practicing Christians." The certificates of award were presented to the class by the pastor.

The class presented the funds for a Bible bookmark of a new altar set to the church and a large portrait of John Wesley to the pastor—much to his surprise! The banquet was one of the most pleasant surprises of the year.

At the reception of the class into full membership on Palm Sunday, the enthusiasm of the previous night was still felt. The young people had eagerly looked forward to becoming full members.

I was somewhat depressed the next Saturday morning because there was no class meeting at the church. The time spent with them had been inspirational, and as a review was made of the past three months, I could see that much more had been accomplished than had been imagined. There was the remark by a boy who had not yet received his offering envelopes. "Where are they? I want to start using them."

There was the wonderful co-operation received from the parents who helped make the class appreciative of the church and who did many things not asked them. There was the mother who said: "Can we have a class like this for adults? My daughter knows more about the church than I do."

Several mothers called to say that their children were at a loss on Satur-

W. Bardsley *is pastor of Grace st Church in St. Albans, N. Y.*

day mornings. One girl said that "she was going to miss coming to church on Saturday mornings."

This group of youth had revived one pastor's faith in membership classes and had shown that time spent with them was well spent. Most of the young people now attend regularly.

Some Rules for Church Ushers

Suggestions on how ushering can be improved from the vantage point of a public relations man.

By RALPH STOODY

ONE OF NEW YORK'S most famous church ushers is Sydney Hutchins. A police officer, he stood for forty years at Madison Square in front of the famous old Flatiron Building directing traffic. On Sundays during those same years he was chairman of ushers at Janes Methodist Church in Brooklyn.

Churches have their traffic problems too. One principle on which all experienced ushers agree is obvious: fill the front seats first. This not only prevents confusion in the aisles but avoids the distraction to worshipers that is inevitable when people are being seated in front of them.

Filling the church from the front also leaves vacant seats in the rear where latecomers can be seated with minimum disturbance.

Since shy persons usually want to drop into the first seat they reach, it is not always easy to overcome a resistance to being taken forward. An aid in this is the custom of many churches to ribbon-off the back pews while those in front are being filled.

A church in Chicago, forty-seven pews deep, found filling its front seats a problem. The head usher discovered that in the period before service the stationing of a pair of ushers in each aisle halfway to the front was the solution. A first usher, who greets the worshipers in the narthex, escorts them half the length of the aisle where he transfers them to the waiting ushers. These ushers lead the guests still farther up the aisle to the front seats.

This procedure distracts the worshipers, and before they know it they are much farther forward than they normally would have chosen to be. Once in these choice pews, the worshipers are probably glad to be in closer contact with the minister and the choir.

On those occasions when signs indicate that there will be considerably less than a full house, the ushers have it in their power to help the spirit of the service and the morale of the minister considerably. A hundred persons can be so distributed in a sanctuary which will seat three hundred as to make it seem almost empty or to make it seem semi-full.

If the congregation is distributed to avoid great open spaces the service can be made inspiring rather than depressing. Shutting off the side sections will often help give a small congregation a sense of solidarity.

The Guest Is Always Right

Ushers, despite all that may be said about the desirability of seating people in the front, will do well to respect the wishes of attendants. Often, for reasons of their own, persons will desire to sit in a particular place. An officious usher may succeed in overruling the expressed desire, but there will usually be resentment.

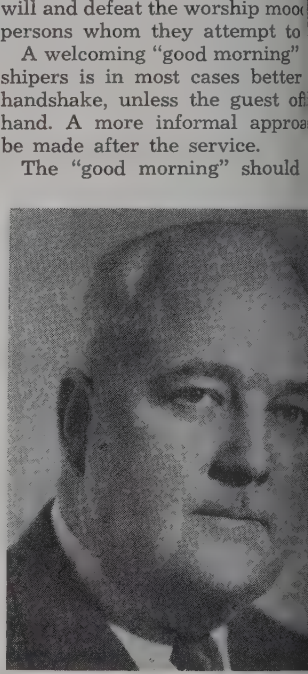
A close relative remembers unhappily how on the Mother's Day following her mother's accidental death, a well-meaning usher forced her to a conspicuous front seat when she preferred to sit under the balcony in case she found it difficult to control her grief.

Another friend, a reserved New Englander who would not care to advertise any eccentricity, experiences severe claustrophobia if she finds herself anywhere but in the aisle seat near an exit. Ushers would not be serving th if they compelled her to move center of the pew.

This phobia is not uncommon. shiper will often hold an aisle necessarily because he is se wishes to inconvenience others, cause he may be feeling slightly uncertain and wants to be where make an exit without disturbing Or it may be necessary that he little early. Ushers inevitably c will and defeat the worship moo persons whom they attempt to

A welcoming "good morning" shipers is in most cases better handshake, unless the guest of hand. A more informal approa be made after the service.

The "good morning" should



be accompanied by the person' when known.

Try to convey the feeling th visitor is wanted, that his pres God's house is appreciated.

Arrive early; remain after ser long as is necessary to greet as as you can of those whom yo served, particularly the strange

Keep relaxed. An attitude of ness on the part of the usher is ing."

If you have responsibility for of lights or ventilation, maste mechanisms in the absence of th gregation. Bungling, clumsy, operation of such apparatus can service.

Watch for absences among the lars." Learn if there is illness or and, if so, report it to the past the service.

People do not like to be handl careful not to place your hands sons either in persuasion or famil is a rule of the New York Ushe sociation.

RALPH STOODY *is director of Methodist Information, New York, N. Y. This is the second of two articles on church ushering.*

let anything happen that will with the attendant's desire to

by needless conversation with hers, counteract the reverent re of the sanctuary.

no circumstances lose your egardless of the provocation. anything that might make a that one person is receiving ention than another.

unnecessary or unexplained seating worshipers.

even in minor emergencies, a ush down the aisle or other novement. These are disturb- listracting to the congregation. ot slouch; stand and walk

Dotted Line

it is highly desirable to obtain e and address of the visitor, t to coerce it by what he may as high-pressure methods is be both unsuccessful and re- The same may be said for at- o get this information before t has been in the building long for the sense of strangeness to

requests, if insufficiently ex- or premature, are viewed with n by some people. It seems to be an invasion of their privacy being asked to sign a contract reading the fine print.

miliar information-registration the pew rack is still probably satisfactory method, since this s entirely voluntary. The cards dropped on the offering plate ith an usher. Such forms often aces for the visitor to check, g additional information about and permitting him to indicate rest in a pastoral visit or in ecialized or age-group activity. fficulty with this method is that n the cards are overlooked or by visitors. Mention of them r purpose in the church calen- ven from the pulpit is helpful. er method frequently employed isitors' register, which usually a lectern or small desk con- y located in the narthex. While al visitors will, without prompt- a guest book, it is usually nec- for an usher or a hospitable nember to make the suggestion. s can be particularly useful if ll watch at the exits for new whom they have seated, greet ntroduce them to others, and explore the nature and degree est the visitors have in future with the church. They should w cards in their pockets, so any indication of willingness to accept one it may be used to record the desired information.

Many pastors, of whom Ralph W. Sockman is one, have a secretary who stands near as they greet the departing congregation. All names and other information learned in these conversations are unobtrusively recorded. Later the visitors receive appropriate notes from the minister or calls by the parish visitor or member-neighbors who have been informed.

You Can Train Your Ushers

Ushering is a rapidly developing science involving crowd engineering, social psychology, and public relations. More and more churches are providing training for their ushers.

A filmstrip on church ushering has been prepared by the University of Nebraska in its adult education program.[1]

Several manuals for ushers are available. Three are: *Church Ushers' Manual,* by Willis O. Garrett (Fleming H. Revell, 75 cents); *Church Ushering,* by P. Lang (Concordia Publishing House, 25 cents); *Principles of Church Ushering,* (Protestant Council, 71 West 23rd St., New York 10, N. Y., 25 cents.).

Should a group of churches desire to sponsor a community school for ushers, Everett M. Hosman, emeritus dean of the College of Adult Education of the University of Omaha, is available for a reasonable fee to conduct one locally. Hosman is dean of the School for Church Ushers, 1112 North 36th Street, Omaha 3, Nebraska, through which short extension courses may be taken by correspondence.

Improvement in ushering is needed in all but a few churches. If more formal training cannot be provided, at least an informal conference of pastor and ushers can be scheduled to review present practices in the interest of their betterment.

There are many technical and stuffy definitions for public relations. The simplest and best is this: Public relations are those procedures by which an individual or an institution becomes more widely and more favorably known. In our reference this means that the good public relations practitioner is the man who is constantly making friends for Christ and his Church.

Few persons are in so privileged a position as the usher to envelop the stranger in this spirit of friendliness, to create a mood that will aid him to be both a sympathetic listener to the message and a glad participant in the worship.

[1] *The Art of Church Ushering,* filmstrip with teaching guide. Sale price, $3.00. Bureau of Audio-Visual Instruction, University of Nebraska, Lincoln 8, Nebraska.

Idea Forum

World Service Giving Can Be Doubled

By J. C. LOWSON

THE Methodist Church can more than double its present giving to World Service in the next quadrennium. My conviction in this arises out of the fact it has been done by Epworth Methodist Church in Lincoln, Nebraska.

Though Epworth has paid its World Service apportionment in full only five times in the past fifteen years, last year the church not only paid its $1,120 apportionment, but also gave over a thousand dollars to other benevolent causes. We finished the year with $2,257 paid for all other causes.

Over $2,000 dollars was pledged for World Service for the current year. Add to this our special offerings, and we should go over the $3,000 mark for missions. This will bring our per capita giving for benevolent causes from about $2 per member to $6 in a little over one year.

I am convinced that Methodist people will give if they are informed. Time and again after presenting a missionary cause, I have had people say to me, "We had never heard of that."

The minister, of course, must be thoroughly convinced that the church has a mission to all the world, and that the work of the World Service agencies is just as essential to the life of his church as any other phase of the work. My constant emphasis is that *missions are not optional.* They are not just the privilege of the few.

I urge every member to share in the total program of the church, and we try to train our stewards. It is just as important to set up an adequate budget for missions as it is for local expenses. A church should not think in terms of apportionments but in terms of ability and opportunity.

The secret of our increase is not so much in getting a few to do more, but in winning the support of the many who had been doing little or nothing. Every church should check its missionary giving, for in the average church a large proportion of World Service comes from about 10 or 15 per cent of the people.

The challenge before us in the next four years is to eliminate the idea that missions are optional, and to get every member to share in the total program of the church.

Must Giving Be a Problem?

Thirty-four Methodist annual conferences failed to meet their World Service apportionment for 1954-55. One pastor suggests a way out of this predicament.

By ROBERT W. LIND

IT IS HARD to understand why the simple matter of providing Christian people with opportunities to give to others now and then, rather than to give for themselves always, should be such a large-scale problem to Methodism.

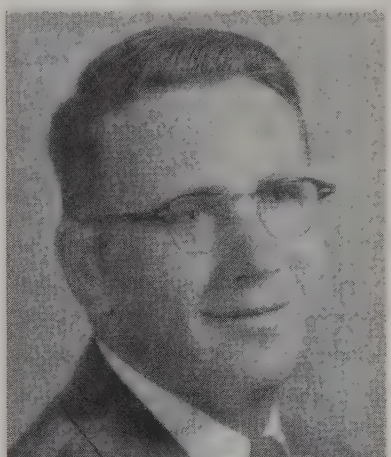
The scope of the problem was brought sharply to our attention by the publication of the annual summary for Methodist World Service for the year 1954-55. While the whole church did give to World Service almost a quarter of a million dollars more than was apportioned, when we begin to scan the list of jurisdictions, areas, and annual conferences in particular, we get a somewhat different picture. It is shocking, in fact, to find that of the 102 annual conferences listed, thirty-four, exactly one third of the total, fell short of their apportionment; some missing by only a little, and others by a great deal.

Statistics are hard and cold, and they often do not prove as much as we would like to think. Figures alone, seen apart from the total situation, can easily give one the wrong picture. But there are times when a few figures speak volumes, and one can make a few simple interpretations from them without doing injustice to the people behind the statistics.

To note that annual conference "A" exceeds its apportioned amount for World Service does not take into account that one or perhaps many local churches in that conference failed to do so, and the more valiant churches had to make up the deficit.

And again, to note that annual conference "B" fails to reach the amount apportioned for World Service does not take into account the practical certainty that there were a good many churches in the conference that did their best, giving more than was asked of them; but they alone were not able to carry their conference over the top.

Without attempting to read in more than is readily shown from the statistical table, one can clearly see that there are hundreds of congregations who still believe that World Service is optional in the church program; that it is "a bill to be paid" if there happens to be any money left after the preacher gets his salary, and that expensive new furnace is installed.



World Service was a problem for one out of three Methodist annual conferences last year. But must it be?

Could it be that we, as ministers and laymen of The Methodist Church, are our own greatest problem? Through our haphazard and unconcerned approach to World Service, we might well be sowing the seeds of our meager harvest.

How many pastors, for example, are too busy with the details of their work to see that free World Service literature is periodically made available to the congregation? How many pastors hold the mistaken notion that the only time World Service should be mentioned is when a special offering is being asked? Or how many pastors will bother to show their people what World Service is all about?

We take great pains with our every-member canvass for the local church budget, to see that people know what is needed and how their contribution will be used; but when it co World Service, we think they give without knowing for wh are giving. They have a perfe to know, and we have no right them to give until we have mad the purpose, the need, and the w money will be used.

Education of this nature is no feared. The immediate and last action of most laymen, when the to learn in detail of the vast s our World Service program, is amazement that their church is in so many wonderful ways. The to get the feel of Methodism wh come to understand that their really cares about all people places, and is doing many thi prove it.

Although both churches on my operate on the divided budget s we have printed for general dis tion an information sheet on Service, to be distributed duri time of the financial canvass. I how the World Service dollar conference is going to be used, a plains briefly the Advance Sp listing some we have helped sup the past, and leaving the unders that our specials this year will b recommended and approved b Commissions on Missions and F and our official board.

A loud cry has been heard la regard to the World Service p tional situation. There are, we a more special observances than Su This is probably true, but we ne get upset about it. There is no why we should feel obligated t port every special project that i sented by the promotional ag they do not expect this of us. Di projects will appeal to different c gations. There is likewise no n take a special offering every othe for World Service or some A Special project.

A Chance to Give

To operate this way puts World ice down and out before it eve started. Attempting to spread ou too thinly results in an attitu futility. In placing a pittance he there, we do not feel that we are ing a significant contribution.

On the other hand, to select World Service Special projects appeal to our people, and which i them in particular, is to mass our so that we may make a significan tribution. We know that our g needed, that it was appreciate that it was large enough to be o than token value.

Apportionments need not be having "drives" to reach the go

ROBERT W. LIND *is pastor of the Paoli-Wages charge, Paoli, Colo.*

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at Easter. The Easter offering
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older in which a small daily
is made during Lent, and the
ds placed on the offering plates
r. Together, these emphases
put us over the top for World
on apportionment.

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year free from World Service
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present the case for needy and
Advance Specials.

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with many of the church's
and he is able to tell us which
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g, "We care." Benevolences will
be a problem when people are
chance to give.

Audio-Visual Resources

• SEVERAL of the 16mm films in the Living Bible Series by Family Films should be worth while for inspiration during the Lenten season. There are twenty-six titles, each depicting some phase of the life of Christ. A few which have a "recommended" rating in the *Audio-Visual Resource Guide* (3rd Edition) of the National Council of Churches are: *Thirty Pieces of Silver, The Upper Room, Betrayal in Gethsemane, Jesus Before the High Priest, The Lord Is Risen,* and *The Lord's Ascension.* Each of these runs 15 minutes. Rental, B&W, $5.00; color, $8.00. (During Lent, rental rates for *The Lord Is Risen* are: B&W, $7.50; color, $12.00.)

• A film to consider for use during Lent is *Miracle of Love* (16mm, B&W, 45 minutes), produced by Family Films for the National Council of Churches. The picture was shown on TV last year under the title, *Day Before Easter.* It relates several experiences of a pastor on the day before Easter, such as counseling with a couple who lost their boy, and talking with his own daughter who announces her intention to visit a young soldier friend. While the interpretation of eternal life is based perhaps too largely on calamity, the picture may be useful for adult groups. Rental, $12.50.

• *The Secret of the Gift* (16mm, 30 minutes, B&W and color) emphasizes stewardship, shows ways of giving, and suggests that there is a stewardship of time and talents as well as money. It is built around the experiences behind the "gifts" (offering) which different persons make during a Sunday morning worship service.

The film is available to Methodist churches through district superintendents (on free will offering basis), and is successor to *The Hidden Heart* (16mm, 29 minutes, B&W; rental, $10.00). Superintendents may obtain the film from the Central Promotional Office, 740 Rush St., Chicago 11, Ill. It was produced by the Congregational Christian Church, Presbyterian U.S.A., and Evangelical Reformed (joined by The Methodist Church after production), and could be best used with youth and adults.

• *Eyes That See* (16mm, B&W, 35 minutes) is a new World Service film which will be ready for distribution about March 1. The picture is available through district superintendents, who may secure it from the Central Promotional Office in Chicago. Designed to inspire local churches in behalf of Methodism's world service program, it was produced by the Commission on Promotion and Cultivation, and is successor to *We've a Story to Tell* (16mm, B&W, 30 minutes; rental, $5.00).

• Four new films (16mm, B&W, 30 minutes) in the Living Christ Series by Cathedral Films are now available.

Titles are *Challenge of Faith,* dealing with Jesus' early ministry; *Discipleship,* depicting the calling and training of the twelve disciples; *Return to Nazareth,* showing Jesus' rejection by his own people, and *Conflict,* which dramatizes the beginning of Jesus' conflict with religious and political authorities. Color prints are also available in a limited number. Rental, B&W, $9.00; color, $13.00.

• A film which could be used to motivate youth into full-time Christian service outside the church is *Missionary to Walker's Garage* (16mm, 30 minutes, B&W). It is the story of a young man whose parents want him to enter the ministry, but he does not feel called to this profession, and is convinced that he should be a Christian businessman. Undaunted by the razzing of other mechanics in the garage where he is employed, Mark applies Christian principles in his work. His employer and fellow workers are impressed when patrons request Mark's work because of his honesty and integrity. The picture is recommended for junior high through adult age groups. Rental, $9.00.

• *Peter Flying Eagle* (filmstrip, color, script) shows how an Indian American boy faces the problems of moving to a big city and makes friends in his new church. It is intended for use with primary and junior groups in connection with the Indian American home mission emphasis. Sale, $5.00.

• *Ming May of Malaya* is a 16mm color film, running 30 minutes, which utilizes the story of a hinterland village girl to present the work of Christian missions in Malaya. Rental, $8.00.

• Ideas for making workers' conferences more effective are brought out in *Together We Grow* (filmstrip, B&W, 33-1/3 microgroove record). Sale, $10.00.

• Unless another source is listed, resources in this column may be ordered from The Methodist Publishing House serving your territory.

The Fountain

Life Through Death

. . . The message of the church is a message that offers death whenever it offers life, for the kind of life it offers can only come through death. When the church overlooks the nature of eternal life and invites men to a life of ease and compromise, when it overlooks the significance of a redemptive fellowship and invites to a fellowship of self-centered activity, when it overlooks the mutual dependence of worship and brotherhood and invites to worship that is divorced from service—then the church is in reality inviting to death and not to life.

—Rachel Henderlite, in *A Call to Faith*
(John Knox Press)

Drama

The relation of the New to the Old Testament appears in a different light when the Bible is seen not as a compendium of evolving religious ideas, which in one sense it is, but rather as the record of a world drama the episodes of whose "plot" are recounted and interpreted.

—Amos N. Wilder, in *New Testament Faith for Today*
(Harper & Brothers)

His Best

The little fellow didn't have much, while the big fellow seemed to have everything. He was heavier, taller, and had the latest and best equipment. Moreover he was the champion.

The little fellow didn't have much, but he did have something. A stone. He picked it up, did the best he could with it, and two minutes later there was a new champ. The Biblical story of David and Goliath is the very best possible illustration of what can happen when, instead of wailing about lacks and handicaps, we take whatever is at hand and put it to work.

—Alson Jesse Smith, in *Live All Your Life*
(Henry Regnery Co.)

Level Ground

In regard to racial peace, let me say that for true Christians there is no race problem! The ground is level at the cross and there are no second-rate citizens with God. Admittedly, the problems are great, and will not be solved overnight; but if all people concerned will make sure that they have made their peace with God, it will then be a simpler matter to make peace with each other. If we approach the problem with a vindictive, intolerant, and unchristian attitude, we are destined to failure and disaster.

—Billy Graham, in *The Secret of Happiness*
(Doubleday & Co.)

No Excuse

The twin duties to arm as we have never armed before, and to preserve peace as long as this is possible without compromising the power position of the non-Communist world, are inescapable. But they should not be used as an excuse for leaving to future generations the task of evolving the answer to the great challenge which atomic energy poses to mankind—the establishment of permanent peace. . . .

—Eugene Rabinowitch, in *Alternatives to the H-Bomb*
(Beacon Press)

Almost

The older I grow the more I ponder Judas Iscar
came so near to *not* betraying Jesus. He was a lo
ciple. It took courage to join that little band, an
had it. Then doubts began. What kind of Messiah
who refused violent revolution and talked about
one's enemies? Was not this idealistic Jesus lettin
down? So the doubts grew, until in an explosive ho
fifty-one votes against forty-nine—Judas sold Hi
He came so near *not* doing it, that when he saw
had done he hanged himself in shame. Ah, Judas,
had only doubted your doubts enough to wait until
until Pentecost, until Paul came, you would not
supreme traitor of the centuries. You stood in the p
of divine greatness and you disbelieved.

You see what I am trying to say. Believers can be
ulous, but disbelievers too can be gullible fools. Do
their company! Take a long look at Christ! The
desperately needs him. He is the way and the truth a
life.

—Harry Emerson Fosdick, in *What Is Vital in R*
(Harper & Brothers)

Yoke

Whatever one may think of fasting or celibacy, t
of self-denial by which these ancient disciplines are
ticed in the modern priesthood is worthy of respec
any man to put himself under the yoke of doing w
food for the sake of a profound conviction, or to deny
self companionship for a life devoted to chastity a
care of his fellow men—this, whatever the intrinsic
of fasting or celibacy may prove or not prove to
worthy of our highest respect. Indeed, it shames th
chalance and comfort-loving ease with which we
to reap a harvest for which we never toiled. The tr
it is that the deep and high realities of religion simpl
not be reached by living comfortably on the surface

—Samuel H. Miller, in *The Great Re*
(Harper & Brothers)

Invitation

. . . Two neighbours have quarrelled and parted co
for some reason or other. Then it occurs to one of the
this situation is just not right. He writes a letter
former friend suggesting that they make peace. He re
no reply. Come now, he thinks, I must try again. "
make peace and resume our former friendly relations
no reply. Then the man decides one evening—it is a b
cold winter's night with howling wind and snow—to
take the long journey to the other man's house on fo
arrives panting, snowed up, and petrified with co
repeats by words of mouth his invitation. And now it
to dawn on his neighbour that he has before him
human being, frozen, drenched with snow, and p
Now his heart melts and he takes the invitation ser
Now he says Yes.

This neighbour is God. He has written to us m
letter and we have not answered Him. Finally He H
has come to dwell as a poor man among men, as on
had not where to lay His head, finally as one wh
slain on the cross because men refused to believe
invitation. And yet in that hour the eyes of some
opened: such is the love of God towards us, so pi
is His invitation that we cannot now fail to say yes.

That, my friends, is the meaning of the Christmas
sage. . . .

—Emil Brunner (translated by Harold Knight), i
Great Invitation and Other Sermons (Westminster

Parable of the Ten Maidens Jesus dealt with the spiritual power. The five foolish young women similar to those the wise maidens had. The difference between the two groups was explained by what they had not put into their lamps. Jesus was reminding followers that a religious experience is not enough The initial spark must be fed regularly with the ith. Jesus does not suggest that the oil was available only some of the group. The fuel was there, but e maidens had not taken either the time or the secure it.

EST THOMAS, in *Spiritual Life in the New Testament* ng H. Revell Co.)

at Binds

s not only the cord on which virtues are strung; hore significantly the tie that binds people together. I, you and your friends, you and your family, are to one another because we are forced to be by aterial connective; ours is a voluntary association nce of which is love. So, too, is the relationship ourselves and the living Lord. . . .

—HERBERT LINDEMANN, in *Dead or Alive* (Concordia Publishing House)

nber

w of us pour this anointing oil on the relationships daily lives. We cannot afford to forget that the charter of kindliness includes salespersons, our nestic help, the garage mechanic, and the tailor ses our clothes. Too many of us deal in high-sounding tudes about the "brotherhood of man," but exhibit class consciousness by treating the janitor as though ged to an inferior breed. "I call no man charitable," reau, "who forgets that his barber, cook and hostler e of the same human clay as himself." We are ng our own peace of mind when we make dictator bad-tempered aggressions upon the dozens of beings who help turn the complex wheels of our The brotherhood of man will work better when the time, patience, and *love* to discover what our an looks like, to learn his name, and to regard him han being.

—JOSHUA LOTH LIEBMAN, in *Peace of Mind* (Simon and Schuster)

wn

t a tremendous lift from reading self-help books. me convinced that we can do just about anything, have made up our minds. We feel ourselves tingling new sense of power and find ourselves breathing at the infinite possibilities of personal development. convinced that this is the way human life is meant ved by all of us, even the least, ourselves. And it ds so easy and simple, these techniques of working eself to attain full personal power and develop- here it is, clearly stated and outlined—easy steps, rds, easy ideas. And we know the sheer wonder of ed hour. But comes the morrow with its more an hours, the maddening monotony of the daily e dullness of the commonplace, and we are equally d that the self-help books are fine for everyone selves.

EVE BARBOUR, in *Positive Thinking Is Not Enough* (Vantage Press)

Apparent

How well I remember a man and his wife who returned to their London flat after a holiday. They had left instructions that the servant should have it dusted and ready for them. In the dusk they arrived and the man sank into his armchair saying: "It's good to be home again. The flat looks very attractive." But his wife wasn't satisfied. She switched on the electric light and drew her finger along the top of the piano. "It's dusty," she said. When the light was turned on, the dust was apparent even to the man! "This is the judgment, that the light is come." We hate things in our own lives about which pagans had no conscience at all. It is because Jesus has turned on such a light that dirty immoralities and dusty deeds are now seen to be wrong. . . .

—LESLIE D. WEATHERHEAD, in *Over His Own Signature* (Abingdon Press)

Source

In Christ there is neither slave nor free. Slowly, very slowly, the conviction that all men are 'one in Christ' has had its effect upon the political, economic and social organization of society. The rights of man, or some of them, have even found their way into the heart of a nation's history as you have reason to know well, for do you not claim some of them as being 'self-evident propositions'? In our day we have seen an attempt made to establish a Declaration of Human Rights which would be valid for all men everywhere. Trace that idea back and we find ourselves at Calvary. All men have rights because Christ died for all men. But there was nothing self-evident about that when Paul was drawing out the implications of Calvary for the Galatians who had been baptized.

—MAX WARREN, in *The Christian Imperative* (Charles Scribner's Sons)

At the Threshold

God, our heavenly Father, Thou who by the rain dost cleanse the earth, we praise Thee for every good and perfect gift. With Thee is eternal purpose, powerful goodness, and never-failing joy.

Forgive us that we so center life about ourselves that we cannot receive the gifts Thou art more ready to give than we are to receive. We pray for a new inpouring of thy spirit, that we may be cleansed from every sin and from every relationship that blunts our sensitivity.

What we pray for ourselves individually, and as a church; we pray also for the whole human family. O God, Thou knowest how pitiful are our endeavors for peace and brotherhood; how shot through they are with private interest and personal gain. But we know, too, that Thou art patient with us, and dost encourage every endeavor that makes for brotherhood.

Guide us, then, and continue to uphold our efforts within the United Nations. Help our country to be done with every selfish aim and ambition. Help us envision and work for the day "when nation shall not lift up sword against nation, neither shall they learn war any more." To this end we pray for the leaders of every people and the difficult decisions they have to make. O Thou who art the Father of all men, we know that we stand on the threshold of time; that in our cleverness we have the power to destroy ourselves. Redeem us, O Lord; give to us the mind of thy Son, who came not to be served but to serve; and grant us thy salvation. Through Jesus Christ Our Lord. Amen.

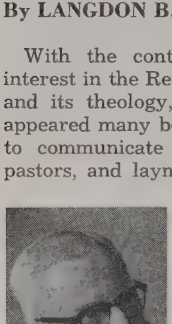
—WARREN ARTHUR NYBERG, Red Wing, Minnesota

Refomation Theology

THE PROTESTANT TRADITION, *by J. S. Whale. Cambridge University Press, 360 pp., $3.75*

By LANGDON B. GILKEY

With the contemporary revival of interest in the Reformation, its religion, and its theology, there have recently appeared many books which have tried to communicate to modern students, pastors, and laymen the essential elements of that great religious movement from which all our Protestant churches ultimately spring.



WHALE

In my opinion, however, none of them illuminates the central theological and religious motifs of the Reformation so clearly against their Catholic background as does J. S. Whale's *The Protestant Tradition.* The author of this readable, clear, and yet profound book is blessed —as all readers of his classic *Christian Doctrine* (Cambridge University Press, $2.50) know—with a combination of talents rare in theology: the gift at one and the same time of vivid illustrations and even more vivid phrasing, and of profound and learned scholarship. The result is a remarkably inspiring and informative book.

Large sections of this book will provide ministers with a new and deeper illumination of the great religious principles of their Protestant faith; and equally, many sections will educate them anew concerning the exact theological character of the Reformation and the Protestantism which came from it.

Whale is at his best in his section on Luther. He has concentrated his thought and writing on the most central elements of Luther's Reformation theology, and in five brilliant chapters he elucidates as no other recent book has done the basic meaning for Luther of the Law and the Gospel, of justification by faith, of assurance, of the place of moral works, and the nature of the Christian's vocation. What makes this discussion unusually fascinating and educative is that in each case, with great scholarship and amazing clarity, he traces the medieval Catholic background in relation to which Luther's affirmation of the Gospel was made.

Briefly and accurately the Catholic notions of man, sin, sacramental grace, merit, justification and sanctification, penance, and faith are outlined, and then compared with the new evangelical view. (Many books have strongly proclaimed Luther's principles; but few have so intelligibly and meaningfully related them to their own Catholic environment and background.) I know of no better and fairer book for a person or a parson to read who wishes to reaffirm on the basis of scholarly understanding why he is a Protestant Christian.

The book does not, however, maintain this same brilliance undiminished. On the whole the section on Calvin is good, emphasizing the organizing and community-building aspects of Calvin's genius rather than his creative theology. Especially is Whale interesting when he points out that Calvinism saved Protestantism from capitulating to the power of the State after it had overthrown the power of the Papal Church. Adequate also is the section on the Free Churches with its clear enunciation of the personal, the voluntary, and the spiritualist principles of the sectarian groups.

But one feels in both of these sections that, although he is a free churchman and Calvinist by tradition, the author's real enthusiasm lies with Luther, with the result that the genuine creativity of these other historic forms of Protestantism is not sufficiently affirmed (for example, their intense moral seriousness).

Likewise, the concluding essays on the three contemporary problems of toleration, of the relation of religion to political order, and of the unity of the Church, give one an impression of unevenness. Each of them is filled with fascinating and immensely informative historical analyses, but, with the exception of the fine concluding essay on the ecumenical movement, they do not seem to rise to the great affirmation of fundamental principle that characterized the section on Luther.

Perhaps what was needed was a culminating essay on the essential meaning of the Protestant witness in all of its forms and in relation to all of these problems; without such a unifying view of this immense subject, the last part of the book seems somewhat uncoordinated.

Despite these qualifications and some questions of interpretation (for example, is Augustine really to be called "a mystic?"), this is a remarkable book. Its clarity, scholarship, and vivid style make it, for this reader, the best introduction in English to the thought of the Protestant Reformation that has appeared.

The Dead Sea Scro

THE SCROLLS FROM THE SEA, *by Edmund Wilson. University Press, 121 pp., $*

THE JEWISH SECT OF Q AND THE ESSENES: STUDIES ON THE DEA SCROLLS, *by A. Dupont- (trans. by R. D. Barnett). M Co., 195 pp., $2.50*

DISCOVERIES IN THE JU DESERT: QUMRAN CAVE *D. Barthelemy and J. T. Mil ford University Press, 165 $10.10*

By J. PHILIP HYATT

When a discovery in the field lical archaeology makes the p both *The New Yorker* and *R Digest,* that discovery must be tant and must have aroused wid interest. Surely every reade knows something about the "D Scrolls," and knows—however —that they have created a big scholarly circles. Even sober have declared that they are of tionary significance.

The three books listed above portant books bearing on these they are listed in the order popular appeal, in the reverse their scholarly interest.

The book by Edmund Wilson the material published last year *New Yorker* (May 14, 1955); apparently been somewhat revi expanded here. Wilson is not fessional scholar. He is a literar who has written novels, poe plays.

The volume is the result o labor and travel on Wilson's p visited the site of the discoveri Judaean desert, and must hav viewed many of the people w taken part in the discovery or the scrolls. His description of t covery and of the explorati excavations which have been out, and his sketches of vario sonalities, all seem to be accu the whole.

Much of his interpretation meaning of these discoveries correct. He gives good evidence connection between the Qum and the Essenes, and rightly sh lationships between their literat other Jewish literature such a *ments of the Twelve Patriarc Jubilees,* and Christian books *Didache* and *Shepherd of Her*

He seems to this reviewer, h

y in taking too seriously some ories of Dupont-Sommer, and that scholars are actually study these materials! He Jewish scholars are afraid respect for the Massoretic Bible will be destroyed, and stian scholars fear that the l detract from the uniqueness anity.

h is rather that some scholars e broad pronouncements on lls without being competent that only a small circle of an really study them in their anguage; and that the true e of all this material cannot d until it is all published and y many scholars for a long

meantime, Wilson's book may an excellent introduction for al reader, if he will keep in warnings just issued.

ont-Sommer is professor of anguages and Civilizations at nne in Paris, and Director of des Hautes Études. Wilson says as once an abbé, but is now eligious affiliation and is "a olar." Dupont-Sommer has y diligent in publishing his the scrolls, with which he has cerned since the time they t announced. This is his sec-, and both books have been translated into English from inal French.

-Sommer presents in this book tion of recent excavations and es, translations of many pas-he nonbiblical books of Qum-ssion of various practices and d finally a statement on the ip of this "Community of the " to early Christianity.

thor holds very definite ideas of the subjects he discusses. ple, he is sure that the com-Qumran was an Essene com-nd that the "Kittim" of the k Commentary are the Ro-has definite convictions on onship between this commu-the origins of Christianity.

earlier book Dupont-Sommer ne statements concerning the ip between the Teacher of sness of these scrolls and Jesus ve been widely quoted and He pointed out many simi-the lives and teaching of the thought that the Teacher of sness met a martyr's death ward appeared supernaturally llowers. He was a Messianic upont-Sommer actually wrote s "appears in many respects onishing reincarnation of the of Righteousness."

In the present volume the author does not retract his former view, but does go to some pains to show many important differences between Jesus and the Teacher of Righteousness. He now says that early Christianity was "a *quasi*-Essene neo-formation."

It can be said almost categorically (and this reviewer has carefully studied the evidence) that Dupont-Sommer is wrong in deriving a post-mortem appearance of the Teacher of Righteousness from a single line of the Habakkuk Commentary. It is by no means certain that he was a Messianic figure. Some of the other theories held by Dupont-Sommer are open to serious question.

The general reader will find this book more difficult reading than Wilson's, but he will get more from it, especially if he wishes to read translations of many parts of the Qumran literature. He will need, however, to keep his mind open on some of the author's extreme theories.

The third volume is a careful and scholarly publication of all the materials found in Qumran Cave I, which have not previously been published. These include pottery, linens, and other materials as well as texts. Qumran Cave I is the cave in which the first group of scrolls were accidentally discovered by Arab Bedouin, Wadi Qumran being the name of the valley in which the cave was located.

In this volume are published portions of several books of the Old Testament, commentaries on Micah, Zephaniah, and Psalms, various apocryphal books, liturgical texts, and so on. Most of these texts are preserved in tiny fragments, some of which must have been difficult to identify.

The two longest texts were apparently at one time rolled up with the Manual of Discipline. One of these men-

The Belfry Bat

Dear Cousin Cave Bat,

The Bishop believes that joy is a habit—a good habit. According to his reasoning, a generous quantity of stored joy helps to nourish us when we fall upon evil days, or what is worse, when they fall on us. I helped him in his soliloquy by reading a poem I had stored under a louver in the tower upstairs. The author is unknown but he must have been a wise follow, for he said:

There was a dachshund once,
So long, he hadn't any notion
How long it took to notify
His tail of his emotion:
So it happened while his eyes
Were filled with tears and sadness,
His little tail went wagging on
Because of previous gladness.

How farsighted was this little dachshund. He was just a dog (and I presume lived a dog's life) but he knew that even into canine living tears must come. Knowing this it was a simple matter to keep on hand a little stored "joy energy" so that he had something to keep him going when the going got rough. By doing this he begat friendliness and this added friendliness gave him the solution to many a problem.

The moral is simple: even a dog can choose whether to wag or drag his tail.

Nocturnally yours,

Belfry Bat

tions the "Messiah of Israel," and when fully studied will have an important bearing on the Messianic expectations of this sect, and perhaps indirectly on the origin of the Last Supper. Scholars who wish to have the original materials for study will secure this volume.

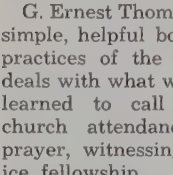
Some Holy Habits

SPIRITUAL LIFE IN THE NEW TESTAMENT, *by G. Ernest Thomas. Fleming H. Revell Co., 164 pp., $2.00*

By HOWARD L. STIMMEL

G. Ernest Thomas has written a clear, simple, helpful book on the devotional practices of the early Christians. He deals with what we have more recently learned to call the "holy habits": church attendance, grace at meals, prayer, witnessing, stewardship, service, fellowship.

The author's purpose is to show that each of these practices is rooted in the life of the early Christian Church, and there is abundance of citation of New Testament passages. Thomas says that if we compare "faith" to the body and "works" to actions performed by the body, the "holy habits" are the food which provide sustenance for the body, in the strength of which the works are done.



THOMAS

In a day when crisis theologians are emphasizing the eschatological quality of the New Testament, it is helpful to have this treatment of the devotional life which brings out another side of the New Testament so as to exhibit the relevance of that life to our daily experience now.

This book will be particularly helpful to preachers and teachers who wish to deliver sermons or other addresses on these or related subjects, and who want help in finding the New Testament sources. The chapters also would serve as the basis of a series of stimulating discussions in church-school groups. The author calls attention particularly to the value of the Revised Standard Version in pointing up the devotional practices of the early Christians.

There is a minor slip on page 120 in which Paul is said to "write" certain things to the Ephesians. There is also on page 124 the use of the phrase "building of the Kingdom," which refers to a concept foreign to New Testament thinking.

Some may feel, as I do, that even Thomas' persuasive attempt here and elsewhere to reconstitute tithing as a modern Christian practice does not quite succeed. There are too many unanswered and perhaps unanswerable questions connected with reconstituting this bit of ancient Jewish legalism as a Christian essential.

But many will be grateful to Thomas for this helpful conspectus of the devotional practices of the early followers of our Lord in relation to the spiritual need in our lives today.

Light on the Early Church

THE BOOK OF ACTS IN HISTORY, *by Henry J. Cadbury. Harper & Brothers, 170 pp., $2.75*

By FRED J. DENBEAUX

Henry J. Cadbury has given us in this writing many valuable insights into the background of the apostolic community as well as further insights into the scrupulously honest methods of his scholarship. Cadbury does not engage in special pleading, and his contribution is that of a serious but disinterested observer.

His careful analysis is especially welcome in a period when men seem to be growing restless under the limiting disciplines of scholarship. It may be that those who are interested in bold and black lines will not be able to appreciate the fine and delicate lines with which Cadbury has been working.

Cadbury casts light on the world within the Book of Acts by examining the "environments which encircle the book." The Greek, Roman, Jewish, and Christian environments are examined. The last is included in order to show that our knowledge of the apostolic community cannot come from dubious sources outside the community: the student of the early church finds himself largely dependent upon the material from the New Testament itself.

In a concluding chapter, Cadbury discusses both the inclusion of the Book of Acts within the canon and its influence upon the developing canon.

No summary of the contents is possible since Cadbury gives us a commentary upon a host of problems which do not seem to be especially related to one another.

One of the questions which Cadbury discusses is that of Paul's Roman citizenship. The reader is led through many problems and finds himself informed on the whole problem of citizenship without ever finding out
swer to some of the questio
Cadbury has raised. This is as
be, for Cadbury has the co
tackle questions for which the
answers.

The author maintains an ob
in part by limiting his discu
areas about which it is relativ
to be disinterested. A hosti
might accuse Cadbury of hav
cussed trivia. This is not true
noncrucial is not necessarily th

Nevertheless, Cadbury tarrie
background. Thus, when the
of Pentecost is treated, it is d
in the most peripheral fashion.

When Cadbury speaks of the
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This promise is only fulfilled
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upon that confessional faith whi
tained the hope of the commun

Indeed, one is led to the co
that it is precisely this yo
scholarship to the noncrucial wh
caused modern man to become
tient with research. If a new su
ism should overtake religious t
scholars like Cadbury would on
themselves to blame.

On Breaking the Ic

KNOW YOUR NEIGHBORS (A
book for Group Convers
Leaders), *by Rachel DuB
Mew-soong Li. Workshop f
tural Democracy, 83 pp., $1.2
to organizations)*

By GEORGE S. MITCHELL

Here is an instance in which
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by two concerned leaders, one
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describe their methods.

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whether our experiences be
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no embarrassment in talking
childhood experiences. . . ."

In that simple device they hav

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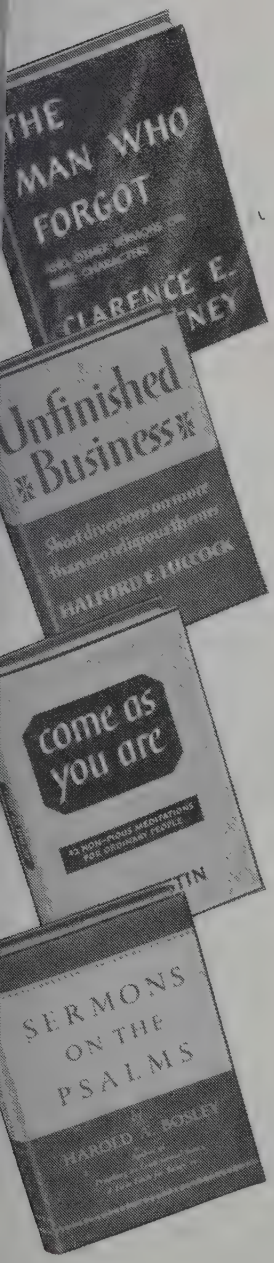

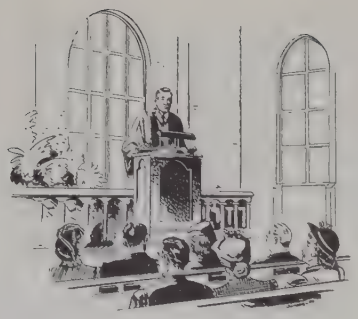

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The method is most valuable where people from a wide variety of cultural backgrounds are suddenly sadd a community responsibility an find ways of taking it on; a P instance, where new people are into the school area.

In the South where the tw groups share an identical cultu a little hard to see how to get an with childhood recollections of differences. After all, everybod here eats grits. But with some adapting, and with some skill in ing in people of other backgro can doubtless be useful in the e ing problem of intergroup relat the South.

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When Passions Flar

NATIONAL SECURITY AN DIVIDUAL FREEDOM, *by Lord O'Brian. Harvard Uni Press, 84 pp., $2.00*

By JOHN N. DUTRO

Someone once defined an ath a person not interested in whic won the Notre Dame-SMU game. He might also have de corpse as an American who is on McCarthyism.

The heated issue of McCarthy cooled. As is often the case when troversial i is behind a longer playe the newspap general pu complacent issue, prefer close its ey ears to unp matters no rently pinch collective co But the which keeps cate balance our national secur individual freedom is not dead. it dormant. The struggle to scales in either direction is c and Americans must ever be co of its existence.

O'BRIAN

John Lord O'Brian does not word "McCarthyism" in this There can be no doubt, howev the McCarthy controversy pr these 1955 Godkin Lectures at H University. O'Brian deals with a cumulation of events and incide points out their far-reaching when they flare into heated publ sion in one event such as the Mc incident.

Americans must re-examine basic philosophies. O'Brian point out in the field of national secur individual freedom, and asks basic philosophies have change

of our nation. In an age of ill Americans lose their sense y, sanity, and fair play? Does nt national security program e letter and spirit of the Bill ? What will be the far-reach- s if we surrender our rights eges as individuals to a strong d governmental control be- the anxieties and exigencies oment?

n, a Washington attorney and on constitutional law, is well to discuss these issues. His of our society and its basic y in the field of individual is one which should be read preacher and layman alike. national passions flare to white should take this little volume library shelf and reread it. ainly worth keeping for con- erence.

Wild Times eter Cartwright

EATS TO HEAVEN: A True cle of the Life and Wild Times r Cartwright, Circuit Rider, *by y Greenbie and Marjorie Bar- Greenbie. Traversity Press, scot, Me., 623 pp., $6.00*

EN CABANISS

gh complete in itself, this is the allment of a projected three- narrative of Peter Cartwright 'wild" times.

ord "chronicle" in the subtitle accurate, for the book flows in uence, chapter by chapter, ober, 1783, to May, 1802—from tier courtship of Cartwright's to his decision in his seven- ear to enter "the best college eaven and earth—Saddleback ' the Methodist itinerancy.

er phrase in the subtitle, "wild s also exceedingly apt as a de- of the American West around n of the nineteenth century. Robert Penn Warren has char- l the era and area of Cart- activities as a "land of fiddle key, pride and depravity, sweat ver." One is tempted to say that ver was another time or place trans-Allegheny region in, say, t that would of course not be le truth.

y and Marjorie Greenbie have remarkable job in recapturing bbing excitement of that time e. It took men and women with f "guts" to go thither and re- ere. The Indians were still hos- wilderness itself was an enemy.

Spanish spies and ambitious traitors kept the whole area in a state of siege, almost pagan superstitions held as in a vise the hearts and souls of virtually everyone, but even worse were the depraved American "land pirates" who preyed on the burgeoning new communities, taxing to the utmost the crude and fragile justice of the infant settlements.

Into this incredibly rough-and-ready frontier came an equally unbelievable man and his cohorts, Francis Asbury and the Methodist circuit riders. Hating everything American, so sick most of the time he could hardly sit on his horse, never easy away from his garden and his books, unnerved by barking dogs and crying children, yet traveling six thousand miles a year, preaching five times a day, "Francis Asbury threw his frail body and indomitable spirit against the wilderness and won it mile by mile."

It is a story that would equal *Martin Luther* on the screen (and, by the way, the *only* other Protestant story that would do so—at any rate that is what I

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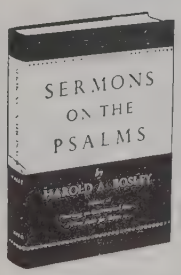

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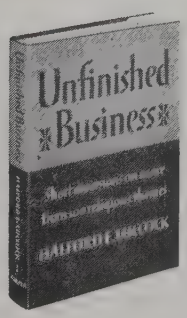

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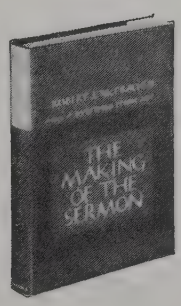

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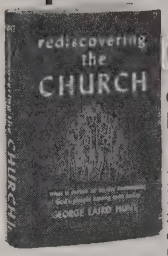

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think!). Its sole equal in this country is the heroic Mormon trek across the continent.

Frankly, I can hardly wait for the other volumes which will lead us more immediately into Cartwright's own labors as a circuit rider. I will never forget his autobiography, which I should have read in seminary days but did not until three years ago. Ever since then Peter Cartwright has been one of my favorite historical personages.

Not only every Methodist, but every American Christian (yet that too is too narrow a limitation) should read it. Even men like Jefferson have not had quite so much to do with framing our distinctive American character.

Epistles of the New Testament

THE INTERPRETER'S BIBLE, VOLUME XI (The Epistle to the Philippians, The Epistle to the Colossians, The First and Second Epistles to the Thessalonians, The First and Second Epistles to Timothy and the Epistle to Titus, The Epistle to Philemon, The Epistle to the Hebrews), *edited by George Arthur Buttrick, et al. Abingdon Press, 763 pp., $8.75*

By FRANK W. CLELLAND

This latest volume in the widely heralded and generously received twelve-volume commentary, *The Interpreter's Bible,* follows the general editorial pattern of its predecessors. The complete text of nine New Testament books appears in two versions in parallel columns—the King James and the Revised Standard Versions. A critical introduction with an exegetical commentary on the text of each book is provided by a competent specialist and a homiletical exposition is provided by another.

The late Ernest F. Scott, professor emeritus of Biblical Theology at Union Theological Seminary, wrote the Introduction and Exegesis of Philippians. Scott's work contains the balanced judgments of a long and distinguished career as a biblical scholar.

After reviewing, for example, the recent arguments for Caesarea and Ephesus, respectively, as the place of origin of the letter, he concludes: "Thus the old view that the epistle was sent from Rome is still by far the most probable." Thus the date is fixed as "the later days of Paul's sojourn at Rome. . . ." The purpose of the letter is to express both concern for the Philippian Christians in the face of peculiar dangers and gratitude for their ship and gifts.

Robert R. Wicks, dean eme the University Chapel, Princet versity, has written a very stir and inspiring Exposition of Phil rich in homiletical materials.

Colossians has been superbly by Francis W. Beare, professor Testament at Trinity College, T Canada, in his Introduction an gesis, and by G. Preston MacLeo ister of Knox United Church in C Alberta, Canada, who wrote a Exposition rich with literary a ligious illustrations.

Beare, like Scott, examines t guments for Rome, Caesarea Ephesus, respectively, as the pl the epistle's origin and conc "There is, in short, no cogent rea abandoning the traditional hyp that Colossians was written in P He defends both integrity and th thenticity of the letter, but does n cept the latter "without reservati misgivings. . . . The question re open . . . in the Exegesis the auth be mentioned regularly under the of Paul, but no attempt will be to draw upon his career or pers as an aid in the understanding thought."

John W. Bailey, professor emer New Testament Interpretatio Berkeley Baptist Divinity S Berkeley, California, has given carefully reasoned Introduction comprehensive Exegesis of 1 Thessalonians, accepting trad conclusions on most critical que James W. Clarke, minister of S Presbyterian Church in St. Louis souri, has written a practical and iletically useful Exposition of bo ters.

The Pastoral Epistles, 1 and 2 thy and Titus, have been inter with competence and imagi grounded in sound critical know by Fred D. Gealy, professor o Testament at Perkins School of ogy, Dallas, Texas, who has writt Introduction and Exegesis, and by gan P. Noyes, minister of Central byterian Church, Montclair, Jersey, who wrote the Exposition

Gealy states his critical po "This study is frankly based o theory that the Pastorals, in larg at least, are pseudonymous; tha belong to a later generation than and that in the main they are to plained out of the historical cont the first half of the second centu is possible "that genuine fragme Paul's correspondence were used second-century writer." Thus Ti and Titus are not the compani

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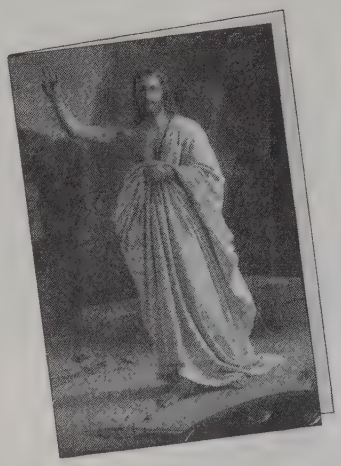

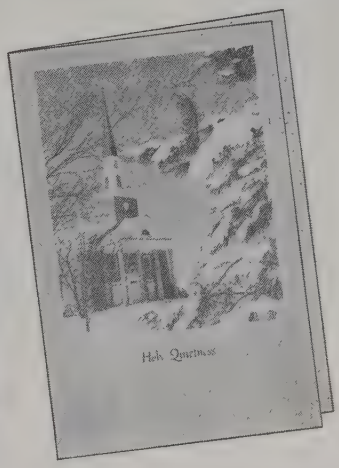

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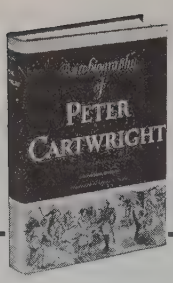

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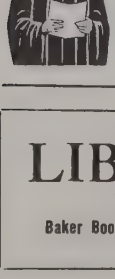

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The Power Within

THE STRANGENESS OF THE CHURCH, *by Daniel Jenkins. Doubleday & Co., 188 pp., $2.95*

By JAMES W. CARTY, JR.

The "strangeness" of the Church largely consists of its power of internal renewal and rebirth, contends Daniel Jenkins, minister of a Congregational church on the outskirts of London.

This work is part of the new "Christian Faith series" published by Doubleday and Company. Reinhold Niebuhr, dean of Union Theological Seminary and widely known author, is consulting editor of the series.

JENKINS

Jenkins, who is a graduate of Oxford and Edinburgh universities, teaches one semester each year at the University of Chicago and is familiar with the nature of church life in both the United States and England. Already five of his books have been published in this country.

Evidence of renewal is characteristic more of churches of the Protestant and Catholic West than of Eastern Christendom, Jenkins declares. Unfortunately, he does not adequately develop his contention of rebirth by spelling it out with concrete illustrations.

"Our own time has witnessed a persistent prophetic vitality and many genuine signs of renewal in churches in many lands." Again, he fails to be concrete in describing this dynamic revitalization.

Part of the strangeness of the Church is that it exists in the midst of daily life but makes unusual claims for itself. Essentially these contentions are that the Church was founded by God and is the chief channel for fulfilling his purpose for man.

Jenkins aptly explains that the Church is in danger of becoming so ordinary and familiar that it will seem to be no different from such voluntary organizations as civic clubs.

Science and other factors have combined to remove the mystery and wonder from much of life. Jenkins does not outline needed suggestions on how the Church may restore the awe and enchantment modern man needs and vaguely yearns for.

He does set forth too succinctly one means of renewal—that of recovery of the vision of unity. Unity is nee cause churches need to pool all resources if they are to meet needs of humanity.

The author displays keen when he discusses the "ecum evil in the modern world," ar tions the rapidity with whic spreads itself in man and his tions.

Jenkins correctly sees that people largely have no sense of about working for church un shows that the outbreak of the and the power of renewal—oc unexpected places. "As long a finds some entry into the churches, He is able to make H prosper and multiply."

Jenkins has evaluated reali the nature and function of the as it is manifest in the present climate. He discusses such subj Jesus and the Church, the pur church order, preaching an Church, the sacraments, Baptis Lord's Supper, the Church in and the relation of church and His insights are provocative.

One Picture of God

THE GOD OF OUR FAITH, *b rison Franklin Rall. Abingdon 158 pp., $2.75*

By EDMUND HEINSOHN

Some of the most appreciat highly prized books on the she my study are those coming fr retired men, men who now, unhi and uninterrupted, are able t their best with their readers. A such book has found its place library, *The God of Our Faith,* b rison Franklin Rall.

RALL

Regard a preciation author ce spill over o he writes the mann which that w writes is r by his read there a stu the Christia anywher would not ch visit with R the privilege of asking him t what through all of his years of and teaching he has learned abo discovered concerning God, and enced of God? This privilege th makes possible.

The widespread religious il among our people uncovered am

e military service has been
This condition has led many
t too much of our religious
as been structureless, and
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what we believe, our religious
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shares with us the structure
n Christian faith. What he
writes out of his own faith
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e and character of God, what
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that this brief statement may
r appetite to read and digest
f but comprehensive presen-
the God of our faith.

Skin Deep

TANT — CATHOLIC — JEW
ssay in American Religious
gy), *by Will Herberg. Double-*
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ODORE O. WEDEL

pastors and preachers who
ning to sense that all is not
the present "return to re-
n the part of the American
is is, clearly, a *must* book.
is only too evident that the
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or 'belonging' rather than a
way of reorienting
life to God. . . .
What should reach
down to the core of
existence, shatter-
ing and renewing,
merely skims the
surface of life and
yet succeeds in gen-
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kind of protection
throws up against the radical
of faith."

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sing chapter of the book, from
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merican Way of Life is, so
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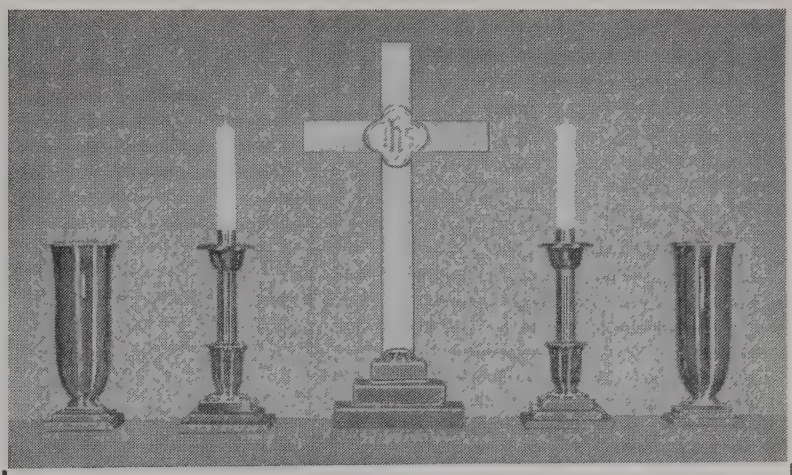

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which Catholic, Jew, and Protestant owe prior allegiance before each asks for devotion to its own distinctive beliefs and practices. To see this temptation to idolatry (the word is not too strong to denote Herberg's diagnosis) in our secularized Protestantism may not occasion too much surprise.

Among the most interesting chapters in the book are those in which the author discovers the influence of this deflection of classical Christian faith in the Church of Rome as well, and even more clearly in contemporary Judaism. "Are we Catholics who happen to live in England or America, or are we English or Americans who happen to attend a Catholic church on Sundays?" Thus a Catholic, cited by Herberg, phrases the paradox.

The earlier chapters of the book trace the history of the three dominant "faiths" (the very word demands quotation marks to signify its ambiguity), through recent centuries to show how this secularization has come about. The story is complex and not easily summarized. America is a nation of immigrants, each ethnic or national group bringing to this land of adoption its mores, and, above all, its religious tradition.

A second generation passionately desires to become "American," and revolts against a transplanted ghetto-culture. The ethnic culture, indeed, is thus sloughed off. But the newly emerging American can not remain homeless. A third generation, accordingly, after the shock of immigrant adjustment has run its course, finds in the religion of its grandparents, now relieved of mere cultural accretions, such a haven for "belonging."

Herberg frequently cites the so-called Hansen's Law: "what the son wishes to forget, the grandson wishes to remember." We find, therefore, on the American scene, three major religious groupings, living, though under tensions, side by side, each gathering into its embrace the Americanized children of the immigrant generations.

"Belonging" is precisely a demand of the America Way of Life. But can "belonging," however sincerely accepted as a worthy goal (Herberg avoids cynical judgments), be itself a solution for the encounter between God and man? The closing chapter subjects this assumption to a searching analysis.

Although Will Herberg is himself a Jew, he is at home in Christian theology also. We need reminders, on occasion, that the phrase "the Judaeo-Christian tradition" is not meaningless. On the issue dealt with in this book, faiths, understood in depth, secularism shoulder to should

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His fear was built partly knowledge that in most cases was "a life sentence." He also abnormal fear of doctors for, h

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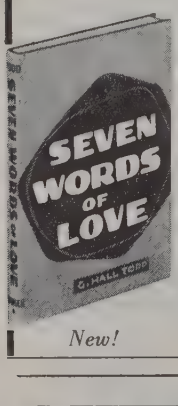

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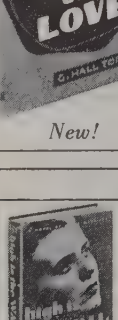

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ver been seen by a doctor
eing hurt, either physically,
y, by being told something
uld have preferred not to
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le pain.

Peter Greave went to a Leper
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is up to him a wonderful hope
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in England as "the first
and he prays to God that he
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work a complete cure.

f the book is the story of his
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The nuns who care for the
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all are dedicated to serving
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understanding. At first Peter
o avoid human contacts, but
he became interested in his
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al companionship and even
p.

ook is a case study in the psy-
of illness. Our author says,
sion and fear of those long
hind me had imprinted them-
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d me in a kind of hypnotic
." His constant struggle was to
s it really was, and to defeat
otation to defeatism. Once he
of suicide, and again of escape
hospital. Religion seems to
ered into the picture; and he
God to perform a second mir-
to heal him.

end, when cured, he feels sure
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ut that the will and the hand
were the deciding factors. He
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main this book is a wholesome
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on not only the body but also
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ake serious exception; and that
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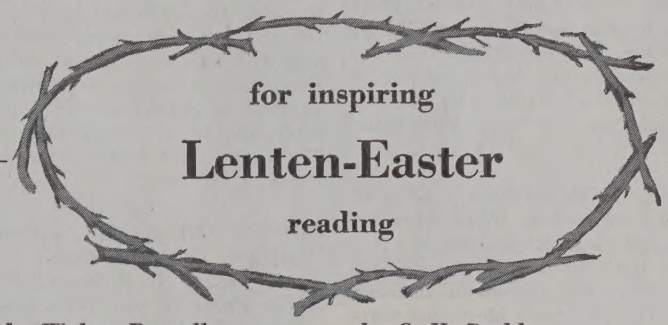
t is: "Long before you were
d, or your father before you,
a chain of events had been set in motion that could lead only to this one thing. You are a prodigy, a creature set apart to bear in your body the guilt of a thousand generations of twisted minds, and of bodies thirsting for decay." After thinking this he was led into the chapel and there found peace with God.

It may be that this higher glimpse of religion that he received did something to dissolve his pessimism and deterministic philosophy, for on the last page he hopefully says, "I was conscious of a deep sense of peace; past and future had merged into an eternal present. And in that single flash of time I saw that the most we can do is to obey, follow the road God chooses for us; and that if we have the faith and courage to do this, though He leads us through blinding tempests that seem endless, yet inexplicably, mysteriously, in His own strange fashion, we will be brought to the very haven that we have searched for in vain. . . ."

At last he had found his way back; back to God; back to life. It is indeed a wholesome book; very interesting, and worth-while reading.



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A booklet by a Methodist minister of Lexington, Kentucky, whose purpose is "to produce a sense of spiritual experience rather than a theology."

PELOUBET'S SELECT NOTES FOR 1956, *by Wilbur M. Smith. W. A. Wilde Co., 465 pp., $2.75*

The eighty-second annual volume in this commentary, founded by Francis N. Peloubet, on the International Bible Lessons.

TARBELL'S TEACHERS' GUIDE, *edited by Frank S. Mead. Fleming H. Revell Co., 432 pp., $2.50*

This is the fifty-first annual volume of Tarbell on the International Bible Lessons. The editor is a Methodist minister, and author of *Handbook of the Denominations* (Abingdon Press, $2.95).

How Our Denominations Came About

THE DEVELOPMENT OF MODERN CHRISTIANITY

by Frederick A. Norwood

A succinct account of the rise of denominations in their historical context from A.D. 1500 to now.

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THE DOUGLASS SUNDAY SCHOOL LESSONS, 1956, *by Earl L. Douglass. Macmillan Co., 494 pp., $2.95*

Formerly the Snowden-Douglass Sunday School Lessons, this is an exposition of the International Sunday School Lessons for 1956, by Earl L. Douglass.

THE BIBLICAL DOCTRINE OF THE CHURCH, *by William Robinson. Bethany Press, 245 pp., $3.00 (rev. ed.)*

First published in 1947, the lectures comprising this volume deal with a doctrine that was of major concern to early leaders of the Disciples communion. The book has been revised in the light of new ecumenical interests and with reference to the work of the Evanston Assembly of the World Council of Churches. The author is professor of Christian Doctrine and Theology in the School of Religion of Butler University.

CHORAL READINGS FROM THE BIBLE, *edited by Helen A. Brown and Harry J. Heltman. Westminster Press, 63 pp.; 1-4 copies, $1.00 each; 5 or more copies, 90 cents each*

Good use might be made of these readings in church sponsored activities, especially in young people's groups and women's groups. It will give members a chance to participate in reading the Bible.

THE STORY OF THE CHURCH, *by Walter Russell Bowie. Abingdon Press, 208 pp., $2.95*

The writer of the ever popular *The Story of the Bible* (Abingdon Press, $3.95), has now come forth with this account of the origin and growth of the church. Skillfully, and creditably from the viewpoint of scholarship, he gives a narrative that is understandable to the lay reader, even children. This volume can be highly recommended.

FROM WHERE *THEY* SIT, *by Dorothy Hutchinson. Pendle Hill, Wallingford, Pa., 32 pp., 35 cents (Pamphlet #84)*

This pamphlet grows out of a three-month visit around the world by the writer in an attempt to find out "what ordinary people in various countries are thinking about their problems and what look like possible peaceful solutions to these problems—from where they sit." Mrs. Hutchinson testifies that everywhere she found people "astonishingly well informed about world affairs; solemnly aware of our common problems, our common dangers in an Atomic Age, and our common need for world action on matters vital common welfare and our comm vival. Herein lies our hope!"

MINISTER'S FEDERAL I TAX GUIDE, 1956 EDITI *Bernard D. Bergreen. Press, 125 pp., $2.50*

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THE MINISTERS MAN (DORAN'S), *compiled and by M. K. W. Heicher and C Hallock. Harper & Brother pp., $2.75*

A guide for pastors and teac the church school for the year

AMERICAN HERITAGE: THE ZINE OF HISTORY, August Volume VI, Number 5, *edi Bruce Catton. American H Publishing Co., 120 pp., single issue, $12.00 a year*

The "magazine of history," a bound, illustrated, and colorful p cal, was reviewed in the Jun issue of THE PASTOR. This is *American Heritage* is mentione because of an article called "Eva to the Machine Age," by Bern Weisberger, dealing with the v Dwight L. Moody and Ira D. S

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—James S. Stewart, in *Heralds of God*
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